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ABSTRACT

To provide a foundation for study of the past and present life of Canada's original people, this resource guide for teachers of native and non-native intermediate students presents 17 study units that can be integrated into existing subject areas or used to build Native Studies courses. Rationale for the guide and for Native Studies is to help schools meet needs of students from different cultural backgrounds and to provide them with cross-cultural experiences. Characteristics and particular needs of native adolescents are explored, along with reasons for non-native students to take Native Studies. Under a general heading of cultural heritage and contributions of native people, the guide offers individual units on: contributions and cultural arts of native people; Metis and nonstatus Indians; native literature, religions, women; and impact of European cultures on native people. Under a heading of contemporary life are units on: aboriginal rights, claims, treaties; educational systems; government involvement; native communities, economics, organizations; origin and perpetuation of stereotypes, the Indian Act; and transition to a new community. The guide also contains sections on unit or course planning, teaching strategies, vocational curriculum for native adolescents, and curriculum evaluation. Among resources listed are a bibliography, audio-visual aids, sites, periodicals, and resource centers. (RS)

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People of Native Ancestry

A Resource Guide
for the Intermediate Division

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People of Native Ancestry

A Resource Guide
for the Intermediate Division

Introduction

This resource guide has been developed in response to a need to investigate and appreciate: (a) the contributions of native* people to Canadian society; (b) the cultural, legal, and economic issues which they have encountered in their effort to perpetuate and express their cultural identities; and (c) ways in which native and non-native abilities, traditions, influences, and values can become mutually enriching.

The resource guide provides teachers in the Intermediate Division with a foundation for building study units that can be integrated into existing subject areas (e.g., History, English, Visual Arts), or for building experimental courses** in Native Studies.

The units have been planned in such a way that both native and non-native students can participate. To this end, seventeen resource units have been outlined as starting points from which more detailed study can be pursued at the local level.

The purpose of the units and courses is to increase the student's understanding and sensitivity towards the past and present life of Canada's original people. It is acknowledged that some of the anticipated learning results (especially in the areas of increased sensitivity and empathy) can be difficult to measure. Where possible, the importance of clear objectives and criteria by which their attainment can be measured is underscored. This emphasis is consistent with an increasing concern on the part of teachers, students, and parents for clarity and accountability in the educative process. It is based on the belief that a student who experiences a measure of success in his or her endeavours is more likely to be motivated to continue to learn.

*The term "native" is used in the resource guide to denote Indian and Métis people collectively when there is no need to identify them either as Status or Treaty Indians or Métis.

**"Courses not included in the rationale of existing guidelines require prior approval by the Ministry for purposes of credit towards an Ontario graduation diploma"—Circular H. S. 1. 1977-78, page 6.

When a school board chooses to establish an experimental course in Native Studies, most or all of the units can be included. The units could be grouped under the following headings:

A. Cultural Heritage and Contributions of Native People
   - Contributions of Native People
   - Cultural Arts of Native People
   - Métis and Non-Status Indian
   - Native Literature
   - Native Religions
   - Native Women
   - The Impact of European Cultures on Native People

B. Contemporary Life
   - Aboriginal Rights, Claims, and Treaties
   - Educational Systems and the Native People
   - Government Involvement
   - Native Communities
   - Native Economics
   - Native Organizations
   - Stereotypes of Native People: Origins and Perpetuation
   - The Indian Act: Past and Present
   - Transition to a New Community

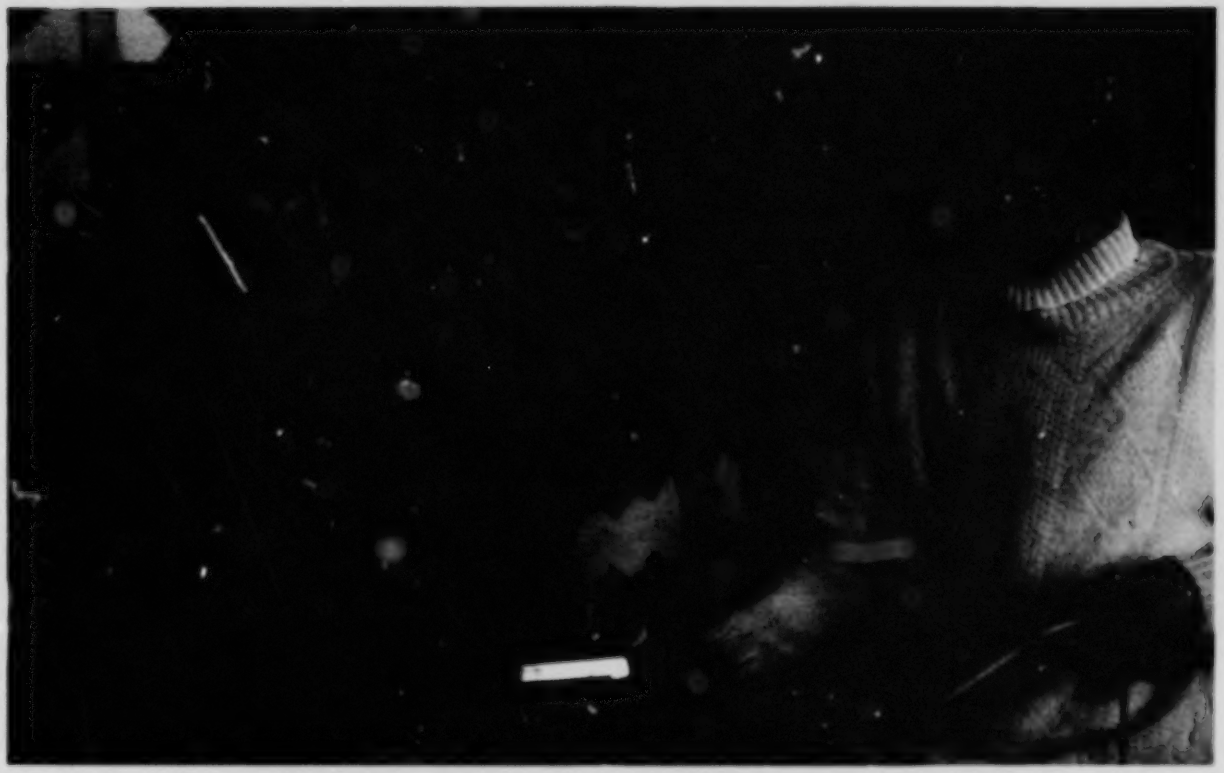
Rationale

The concern with Canadian identity has led to the recognition of the fact that we must move beyond the mere toleration of different heritages and perspectives towards an active commitment on the part of both the original people of our land and other Canadians to foster an understanding of the integrity of each ethnic group's cultural inheritance.

In response to this concern, this resource guide offers suggestions and resource units as a framework within which to explore the many facets of past and present native cultures in Canada. It includes a unit on the basis for identifying and working to overcome those stereotypes and prejudices that have hindered a reflective and sensitive approach to this dimension of Canadian life. It is hoped that a balanced course of study will provide a foundation not only for a more profound appreciation of the uniqueness and diversity of the heritages of Canadians, but also for those social values and individual goals common to most of us.

In developing an experimental course of study, each situation should be examined to ensure that the particular needs of both native and non-native students are met.* The goal is to help the schools to meet the particular needs of students from different cultural backgrounds and to provide them with cross-cultural experiences.

Schools with native students can show more sensitivity in the areas of organization, administration, and curriculum to lessen the shock of cultural immersion. The key to making this period a more enriching experience for these students is a recognition of and respect for cultural differences on the part of the staff and students, based on a sympathetic and thorough understanding of these differences.



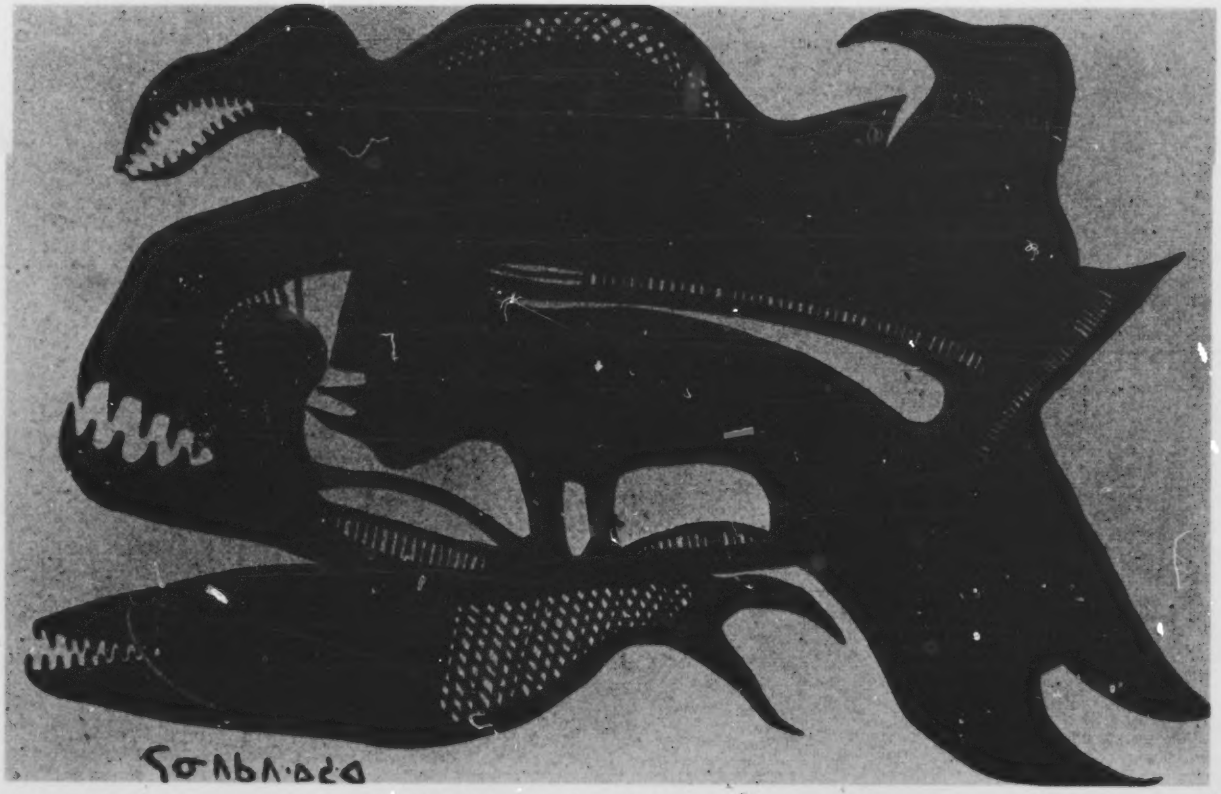
The challenge to meet these concerns involves at least two aspects: education *for*, and education *about* people of native ancestry. There are several means by which schools can help to incorporate education *for* native students into the existing program:

- Teachers responsible for such courses or units should be knowledgeable about the history and culture of the native students with whom they are working. They can profit from listening to the advice of the families and the elders from the native communities and thus become aware of their needs.
- Enough flexibility should be ensured within the existing curriculum for the Intermediate Division to allow units developed from this resource guide to be incorporated where appropriate.
- Experimental course options for credit could be made available for students in the first two years in secondary school.

*Teachers will find that the resource guide *People of Native Ancestry*, for the Primary and Junior divisions, provides very helpful background material on the needs of native students, pages 11-17

These considerations should result in an appreciation of the native students' particular characteristics, needs, and learning styles.

Acceptance of the native person should go beyond posters, portal slogans, and words. The schools should reflect the acceptance of native cultures in their organization, their curriculum content, their values and attitudes, and even in their physical aspect—works by native artists could be displayed as prominently as those of non-native artists. The language of instruction should reflect the language of both the native and



the non-native communities. It would be desirable that native persons be represented on the school staff and that all non-native staff members be well informed about native issues and values. The curricular and extra-curricular activities should contain elements that can assist native adolescents in the development of a deeper understanding of their culture and self-worth. In many specific or subtle ways, the school can communicate to the native student that he/she is welcome there, that he/she belongs there, and that participation in the school can be an aid to his/her development as an individual with a specific cultural identity.

One way of fostering a real exchange of information is to emphasize communication skills, especially within culturally mixed classes. The fostering of honest and sensitive exchanges based on both empathy and knowledge—instead of stereotyping or tokenism—could do much to encourage learning.

In providing for education *about* people of native ancestry it is important to strike appropriate balances along several dimensions»

- The continuum between an emphasis on the specific heritage of native cultures (e.g., Algonquin, Cayuga, Cree, Delaware, Metis, Mohawk, Odawa, Ojibway, Oneida, Onondaga, Potawatomi, Saulteaux, Seneca, Tuscarora) and an emphasis on the general contributions (foods, medicines), and issues and conflicts (Mackenzie Valley Pipeline, etc.) that are common to many, if not all, of Canada's native people.
- The continuum between an attention to current issues (legal, cultural, etc.) and an emphasis on the historical perspective within which they can be more fully understood.
- Contend with the stereotyping of native and non-native people. They should be portrayed as individuals who have varying degrees and kinds of aspirations, goals, and values. It is important, in this regard, not to generalize by presenting an unduly negative view of native or non-native people, or cultivate an inflated image of their competence or heroism. Given a sensitivity to the classroom climate and the particular needs of individual students, some teachers may find it important to identify these stereotypes. This can be considered the initial stage towards developing more accurate perceptions.

With the emphasis on the community school concept in Ontario, schools are being encouraged to look beyond their primary function of educating the youth to their responsibilities to the community as a whole. Schools can play a vital role in transmitting current and valid information about native people to the non-native community. The means adopted can be as simple as keeping local media contacts informed about school activities and events that present native issues and cultures in accurate and positive ways. Seminars, art/craft/music festivals, or evening courses in Native Studies can be offered. Non-native principals and teachers can provide invaluable leadership to other members of the non-native community by their support of local native friendship centres, and other organizations that support native people. As the non-native community demonstrates its positive perception and acceptance of native people (by employing individual native persons in responsible positions, actively supporting native expression of their cultural identity, and interacting socially with native persons with common interests and associations), native adolescents may become convinced that they too are perceived as responsible, worthwhile persons.

Schools can also reach out and learn from the people in the native communities. In this respect, the role of community elders should be recognized. They should be appreciated by both the school administrators and the students for their crucial function in transmitting and interpreting native cultures. Traditionally, their roles encompassed a vast range: teachers, guides, counsellors, historians, experts on survival, and transmitters of the religious ceremonies and traditions of their culture.

A sense of continuity and perspective are vital to such a broad and essentially interdisciplinary topic as Native Studies. The resource units chosen from this resource guide should be developed and sequenced in such a way that students get a sense of progression, of how the content builds on previous units. To achieve this end, it is important that teachers and other school personnel become aware of: the different learning styles of native adolescents; the appropriate content of study units designed to reflect the particular background, needs, and resources of native students and the native community; and the modes of fostering creative interaction between native and non-native students within the classroom.

The units of study or experimental courses developed from this resource guide should:

- familiarize students with the value systems of native peoples within Canadian society;
- provide non-native students with a realistic perception of the contemporary life-styles and images of native people;
- develop an appreciation of native cultures and their contributions to North American society;
- help the student to appreciate the cultural and socio-economic similarities and differences among native communities and native peoples;
- help the student to appreciate the cultural, legal, and economic issues which native people have encountered in their effort to maintain and express their cultural identity;
- help to improve the student's communication skills, i.e., reasoning, discussing, and analysing;
- help to increase the student's knowledge of significant attitudes, policy statements, acts, treaties, and events which have affected native-government relations;
- help the students to understand the effects of European and Euro-Canadian influences on native people.

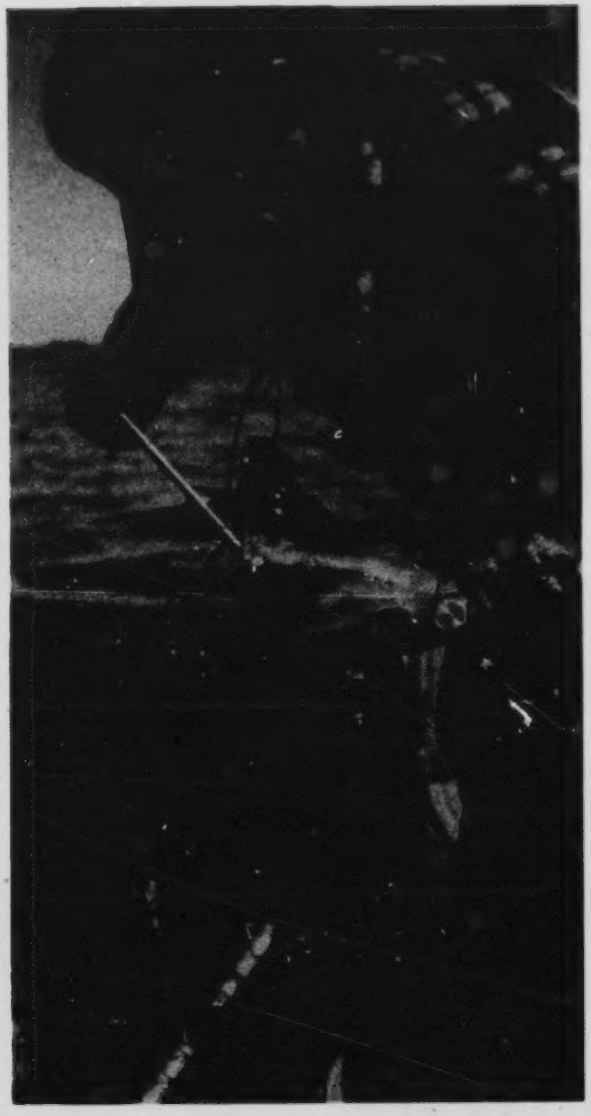
Native Studies for Non-Native Students

An interesting development over the past few years has been the rapid increase in the number of Ontario schools offering experimental courses and units of courses in Native Studies. Teachers are discovering a widespread interest in native issues both among native and non-native students and want to encourage and develop such interest.

Programs based upon objectives that are realistic and supported with effective resources can provide a cross-cultural base for Native Studies. As more and more non-native adolescents have the opportunity to examine various current issues affecting native people, their attitudes can be affected. The use of natural resources, the concept of time, and relationships with elderly people may be different in many native communities from that in non-native communities. In native communities, elderly people are looked upon as sages and often consulted before making decisions affecting the community. In non-native communities this practice exists to a lesser degree. Mutual appreciation of such differences can lead adolescents to new perspectives.

A public that is well informed about native cultures and values can appreciate many of the problems currently experienced by native people. For example, they can understand why mercury contamination of lakes by mines and pulp mills is a threat not only to the environment, but also to a native life-style—a life-style that is the deliberate choice of many native peoples.

There are several personal benefits for a non-native student participating in Native Studies programs. Such programs can often function as an introduction to academic disciplines that students may not have encountered previously. Anthropology, sociology, ethnology, archaeology,



and linguistic analysis can be broached in elementary ways in the process. In the context of Native Studies, history emerges as the interpretation of times and events—a mosaic coloured by differing cultural perspectives. Many of the issues that concern native people today cannot be explored adequately from within one academic discipline. For example, the development of hydro-electric resources in the James Bay area has historical and geographical, as well as economic and moral dimensions. Native Studies programs become excellent vehicles for involving students in exciting inter-disciplinary studies, especially when they are based upon current issues and concerns.

Many current issues concerning native people have their roots in the early history of this country. Native Studies can provide an excellent background for developing an appreciation of the present relevancy of many historical events. For example, the Royal Proclamation of 1763, issued to allay the alarm of the Indians at the encroachment by pioneers on hunting lands reserved for the Indians, is one of the documents cited by the Ojibway Band of Temagami in their dispute with the Ontario Government over ownership of the Maple Mountain Region.

Lastly, issues of importance to native people receive recurring treatment in the media and in literature. The prevalence of such current material and the tremendous discrepancies in information and treatment make Native Studies useful for nurturing critical analysis of all information sources available to students. The study of mass media and their effects upon our society can therefore be taught in relation to Native Studies.

Characteristics and Needs of Native Adolescents

The crucial years of adolescence, roughly from age 12 to age 16, form the transition from childhood to adulthood. They encompass the physical, emotional, and intellectual changes that accompany the onset of puberty. The developmental challenges facing most students in the Intermediate Division are often compounded for the native student, who may be confronting one or a combination of the following factors: a larger institution; a new (usually urban) environment; a somewhat different organization from the one he/she is accustomed to; lack of communication between home and school; the possible lack of moral support from family or community; the lack of opportunities to use traditional skills; the influence of a new peer group; the conflict of coping with a different value system; difference in behaviour patterns; and homesickness.

The attendant challenge for the teacher in this situation is to treat each student as an individual with unique skills, values, and needs. The teacher can be of real help to the native student trying to achieve a balance between pride in his background, and the incentive and courage to attempt social adjustment in an unfamiliar school setting. Native children should be appreciated for the richness of their culture. They should be helped to share what they know (and are willing to share).

Of major importance in the develpment of adolescents is the knowledge of how they are perceived by their parents. This is crucial for the native adolescent who, during the course of his/her education, is separated from the parents in order to attend school. Sometimes this leads to estrangement from the parents because of the student's participation in Euro-Canadian environments, languages, life-styles, and values—something that the parents may consider unfeasible or undesirable for themselves. Such participation may or may not be the choice of the student; yet, it is possible that he/she would return from school with attitudes, tastes, and interests that are unfamiliar to the family and the community. Native parent-student communications can become strained because they must bridge, not only the generation gap, but also a cultural, and possibly, language gap.

The school can play an important role in improving student-parent perceptions and understanding through better communication between the home and the school. To the extent that school principals and teachers make the effort to meet parents—even if it means visiting distant communities—they are more likely to become familiar with the aspirations of these parents for their children and consequently be in a better position to re-examine how the school can contribute to the realization of these ideals.

A number of factors may interrelate to influence the native student's involvement in school. Teachers should examine the following factors:

- the physical and social environment in which the student was raised;
- the student's willingness to explore and share past experiences with others;
- the student's perceptions of the role of the school and the teacher;
- the native perception of time, space, change, and the natural environment;
- the student's first language;
- the student's cultural background as reflected in native legends, religion, and music.

Learning Styles

Native languages are rooted in an oral rather than a written tradition and sometimes the student may need additional practice in vocabulary development and reading comprehension of English or French. Teachers should ensure that opportunities are provided to improve reading and writing skills where these are considered necessary. The importance of language as a vehicle of cultural expression and perpetuation could be a topic of discussion. Language can be explored in terms of its contribution to at least three aspects of the students' lives: the transmission of culture; retaining cultural identity; and developing a positive self-image.

Related to the use of language is the importance of non-verbal communication in the native adolescent's background. A native student has his/her own way of learning. The following differences should be recognized and the curriculum and teaching methods adjusted accordingly:

- Generally, the student spends a great deal of time in observation, and attempts performance only when he/she feels confident of his/her ability.

- Premature bungling attempts are met with teasing; successful attempts with quiet acceptance.
- Native students tend to prefer self-motivated projects and learning activites which can be completed with minimal interaction between student and teacher.

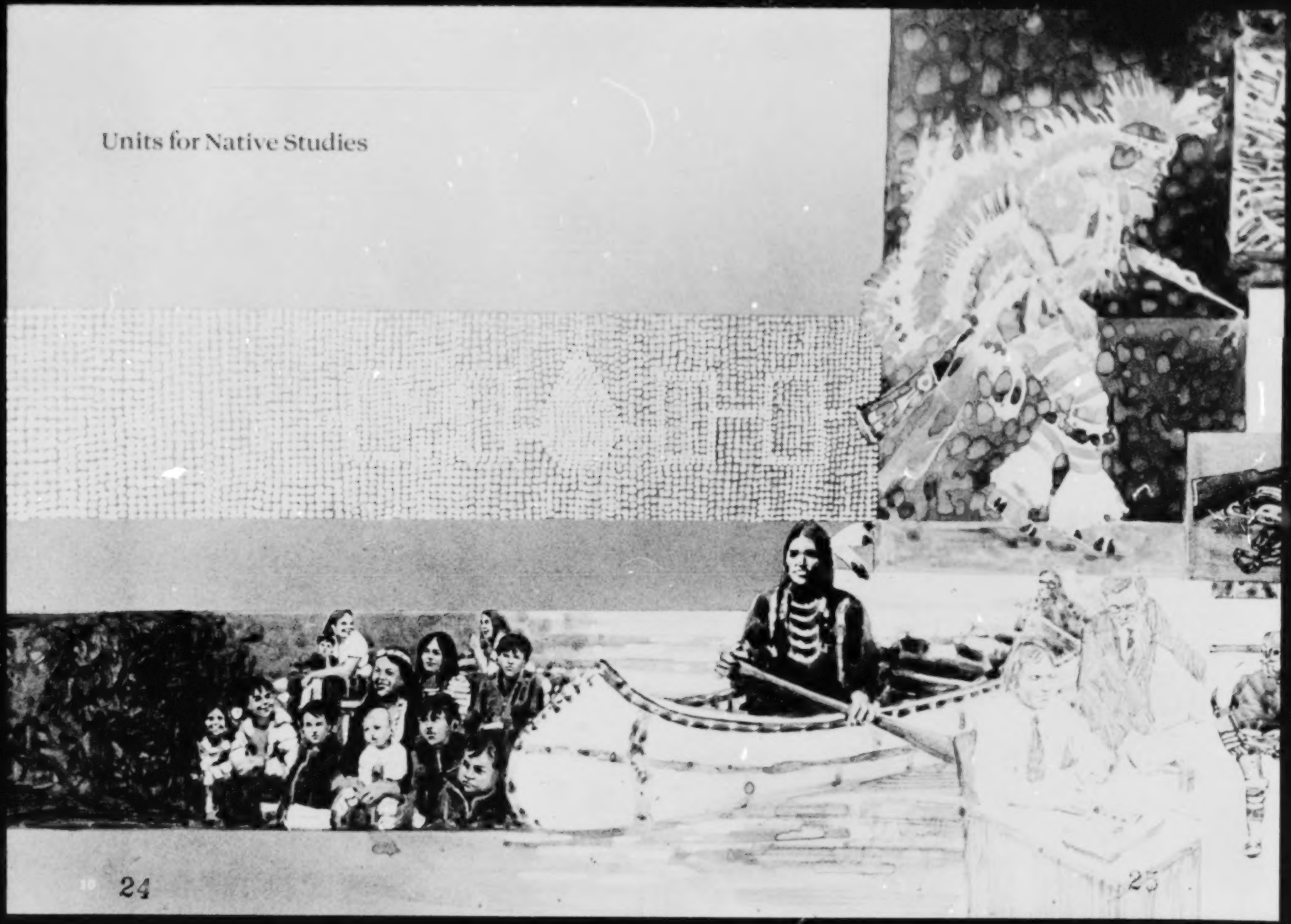
Classroom Climate and Organization

Some native students may have lived in extended families where they were given (sometimes out of necessity) certain adult responsibilities at a relatively early age. An important consideration for the teacher in this context is that within the classroom setting, the students will want and can usually handle independence and responsibility, although subtle forms of emotional support are still very much needed.

Native students from some communities are less likely to be leader- and competition-oriented than their non-native peers. An emphasis on small-group or individual projects is one suggested way of helping native students. Their achievements will be reflected in self-confidence and a sense of self-worth. From this base it will be possible for the native student to establish positive relationships with peers and teachers.

Many frustrated native students quit after two years in secondary school. In some cases, this occurs because of unresolved (and often unacknowledged) cultural and value conflicts such as the competitiveness that is noted in the ranking of students' marks and in the lack of a school curriculum that positively reinforces the student's self-perception and relationship to his/her environment. It is important to be aware of the fact that rewards, punishments, and incentives which are workable in one culture are not necessarily appropriate for another. The cultural and personal values which are relevant to the students' respective backgrounds should be used to motivate them to work towards resolving conflicts. One method by which these value conflicts could be acknowledged and explored would be to take examples such as "freedom vs. authority" or "individual rights vs. responsibility to a group" and look at them from different cultural and historical perspectives. A non-judgmental stance in exposing different cultural perspectives could be complemented by an attempt to distinguish between fact and opinion and to establish criteria for a "good reason" and the "right decision" in dealing with value issues.

Units for Native Studies



Experimental courses in Native Studies can be prepared from the units that follow. They contain ideas and suggestions for teaching and are intended for students of varying abilities and backgrounds. Each teacher should adapt this material in the preparation of particular units. In choosing units to make up an experimental course, the teacher should be guided by the special needs, abilities, and interests of a particular class. Additional criteria would be the availability of human and material resources, the extent to which the student has been exposed to the same facts and concepts in other courses, and the extent to which the student's appreciation of self and others can be developed.

Whatever the choice and combination of units, stress should be given to the value issues implicit in Native Studies. In order to suggest how value inquiry might be integrated into any unit of study, the first unit in this section, Native Values in a Traditional and Contemporary Setting has been selected for detailed study.

Native Values in a Traditional and Contemporary Setting

In many ways this topic is one of the most difficult to teach, especially to a non-native class. However, it is important to Native Studies especially when comparing native and non-native values within the Canadian setting.

Objectives

1. This unit will assist the student to improve skills in moral reasoning about value-laden issues.
2. A study of native values should increase a student's awareness of and respect for the value systems of others.

In addition to establishing such objectives, teachers must identify more specific purposes that contribute to and are consistent with the objectives. These purposes should help to clarify the appropriation of one's values and behaviour to meet personal needs, the needs of others, and the needs of society. The learning activities should lead to the acquisition of more information about value issues (e.g., the native people's feeling toward Mother Earth), good organization and analysis of this data, and the identification of values. The result could be a change in attitudes and behaviour.

There is some evidence to suggest that role playing is an effective means of changing attitudes. It has been shown that if a subject perceives that he has a choice in selecting a role, and he plays that role, his attitude will change. He will therefore be able to evaluate more positively the role he has played.

Content

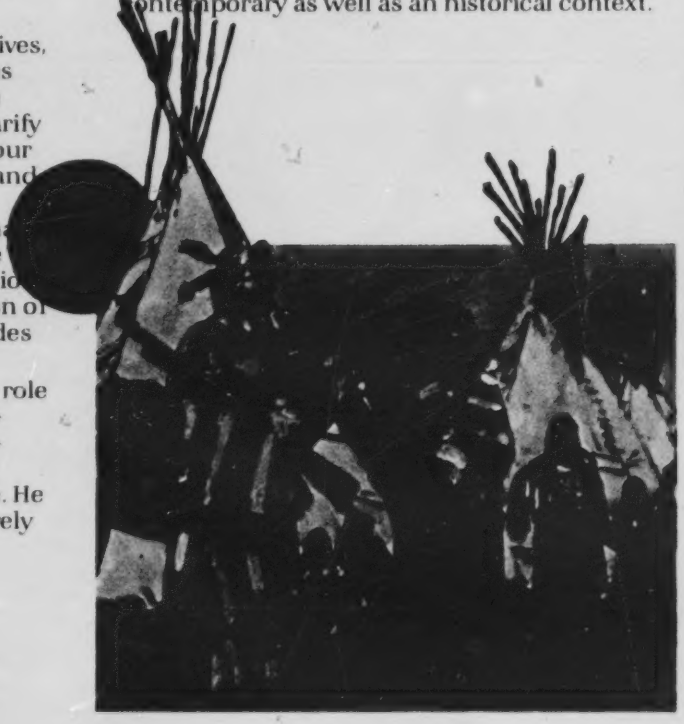
Areas of native life whose value components could be discussed include:

- religious beliefs and practices
- language and communication
- methods of subsistence
- concepts of justice, law, and government
- recreation and entertainment
- kinship, marriage, and roles of families
- social aspirations

Some approaches to values education

To introduce the subject of native values, the teacher should utilize an approach that is consistent with the objectives and purposes that have been established:

- Values issues should be studied within the background of the native people.
- Value issues should be reviewed within a contemporary as well as an historical context.



- Every effort should be made to ensure that the approach is non-judgmental. Native values should not have a value judgment placed on them. They should be viewed in terms of differences and similarities.
- The values discussed and the resources used should relate to the conditions in the local area and those in the community at large.
- Strategies used in value inquiry should be appropriate to the content, the resources, the objectives, and the learner.

In order for this or any other unit to be successful, students need to be motivated appropriately. The teacher might begin this unit by presenting the class with a controversial statement for discussion, such as: *The schooling that native children receive helps them to maintain their heritage, retain their culture, and to develop life-skills in a highly industrialized society.* Native students could be encouraged to indicate their position with regard to the statement and to justify it. The non-native student who does not have adequate background information will not be in a position to make a fair judgement. Such a student must first be provided with the necessary data and understand it. The initial discussion could be followed by an examination of a dilemma based on a hypothetical or factual situation calling for value inquiry. For example, two parents decide to send their daughter to a secondary school that is sufficiently distant from their home and the native community. She is required to live away from home during the time she is at school. The majority of the student body and all the staff are non-native and the girl is constantly homesick. She is unable to meet the school's expectations, unlike her non-native peers, and consequently tries to return home several times. She is confronted with a dilemma—whether to remain in school or not. Her parents tell her that she should not leave the school but she feels that she cannot stay there because the culture is so different from that of her home and community. What should she do, and why?

Discussion of this type of a situation could lead to an awareness of the importance of reasoning, the need for evidence in arriving at a decision, and some significant value issues with respect to the education of native children.

Students could be divided into groups in order to plan their study of native values. In their plan they could identify open-ended value questions to be explored, make an inventory of available learning materials, and compile a list of resource people. Activities such as role playing could be used here. Sufficient time should be included in the teacher's plan to allow the non-native students especially to acquaint themselves with the various aspects of the study. With this information students could then be asked to identify the value conflict and the alternatives for action, to state, for example, what changes can be made in the school to remedy the problem, and to provide reasons for their views. The class could then be divided into smaller groups to discuss value positions, with the teacher asking questions to test their reasoning. After the group discussion, the students could study their positions once again to determine whether any change has taken place. At this point the National Film Board film, *Cold Journey*, could be used to consolidate the discussion.

Evaluation of student progress

Whatever procedure is used, evaluation for this unit should be the result of systematic planning and should relate directly to the aims of the unit. At the same time, it should take into account the changes in direction and emphasis that occur as a result of the work of the class. The extent of the understanding, skills, and attitudes that the students have acquired can be determined in a variety of ways. For example, observations by the teacher of the quality of student participation in discussions conducted by the teacher or the students themselves can provide an evaluation of the students' reasoning skills in dealing with moral and value issues. In addition, written tests and student essays dealing with the resolution of a value problem embodied in a case study can illustrate the extent of students' understanding and skills.

Resources

Driver, Harold E. *Indians of North America.*
Josephy, Alvin M., Jr. *The Indian Heritage of America.*
Ontario Secondary School Teachers' Federation. *Values Education: A Resource Booklet.*

Aboriginal Rights, Claims, and Treaties

"Aboriginal Rights" refers to the right of native people to lands they occupied prior to the establishment of the Dominion of Canada. "Claims" refer to those monies and properties over whose ownership there is disagreement between the native people and the government, individuals, or companies. "Treaties" refer to contractual agreements regarding rights and other matters.

The treatment of aboriginal rights, claims, and treaties should include both historical and contemporary examples. These can be explored in terms of several aspects of the situation as it existed or exists, including: patterns of ownership and power (both native and non-native) which affect the claims and treaties; the goals of the parties concerned; the rights of the original inhabitants that the British, Canadian, and United States governments recognized or recognize; the stages and process of negotiations; and the attitudes and values of native and non-native negotiators.

Objectives

1. An increased understanding of the terms "aboriginal rights", "claims", and "treaties" as they apply to historical and contemporary efforts to establish native rights.
2. The development of skills to research the relevant political, social, and economic factors influencing particular examples of aboriginal rights, claims, and treaties.
3. An ability to identify the rights, aims, and demands of the parties negotiating a claim or treaty.
4. An increased sensitivity to the goals, needs, values, and feelings of native people who have initiated efforts to establish legally what they claim to be their rights and property.

Content

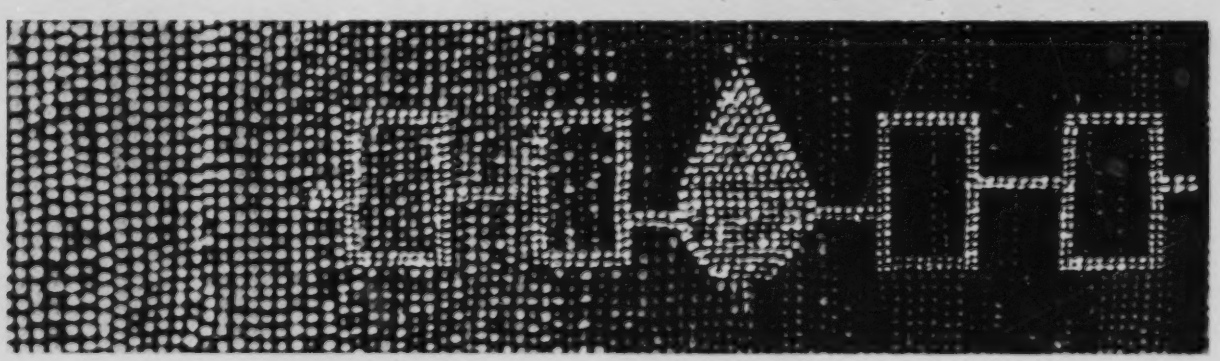
A. Origins and Concepts of Aboriginal Rights
- religious and non-religious perspectives (the lectures of the Spanish theologian Francisco de Vittoria in 1532)
- examples from New Zealand, Europe, Africa, South America, and New England

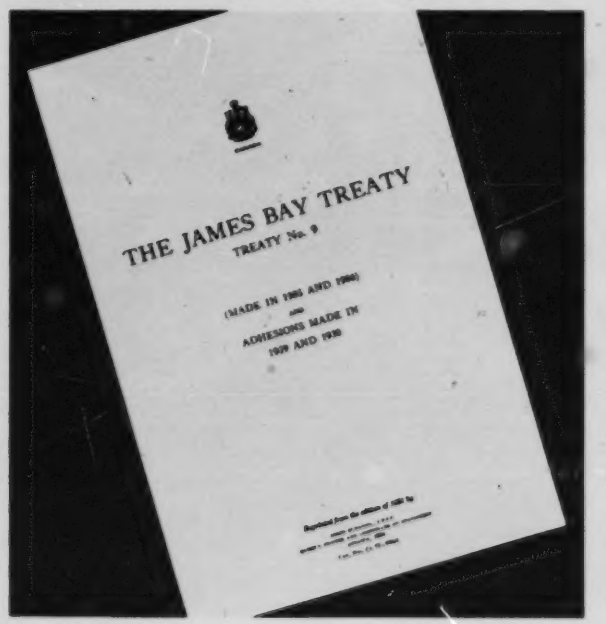
B. Aboriginal Rights in Canada
- British colonial policy (1756 Report, and Proclamation of 1763)
- historical and current examples: *St. Catharines Milling* case; the *Calder* case; Indian hunting rights and property rights disputes
- legal content of aboriginal claims

C. Claims and Treaties
- ways in which native people feel they have been mistreated or misguided: the use of formal language in treaties; breaking of treaties during wars; court decisions in favour of the government; and the price of land
- examples of claims and treaties

Resources

Cumming, Peter A., ed. *Native Rights in Canada.*
Eisenberg, John A., and Troper, Harold. *Native Survival.*
I Can Get It for You Wholesale. Videotape.
Coles Canadiana Collection. *Indian Treaties and Surrenders — 1680-1902.*
Fumoleau, René. *As Long As This Land Shall Last.*
Surtees, Robert J. *The Original People.*





Contributions of Native People

Pride in one's heritage and self-esteem should be emphasized in any educational program. It is important that both native and non-native students have a realistic and positive image of their own strengths and their cultural heritage. Too often in the past, the image and contributions of Canada's native people have been portrayed unfairly. This unit should focus on developing a more accurate image of native people.

Objectives

1. An examination of the ways in which acculturation has affected native people in Canada.
2. The identification and study of the range of contributions made by Canada's native people.
3. The identification and assessment of the contributions of specific Canadian native people, both in the past and at present.

Content

A. Acculturation
- Definition of acculturation, both historical and contemporary. What are the implications?
- The effect of European values, attitudes, technology, and customs on the native peoples of Canada. What changes and compromises have native people undergone?
- In an historical context, the extent to which Europeans adapted to or adopted native ways of life. What were the effects, for natives and non-natives?

B. Contributions: Attitudinal, Sociological, and Economic

It should be noted that the contributions of native people to Canadian life range from enriching attitudinal perspectives (about family life, role of children and old people, etc.), to more concrete manifestations, e.g., works of art. Some of the contributions fall under the following categories:
- concepts of democracy and government
- attitude toward women and children
- system of moral values and concepts of responsibility
- food products, farming practices
- crafts and dance

C. Famous Canadian People
- An assessment of specific individuals and their contributions. A sample list could include: Tecumseh; Joseph Brant; Crowfoot; Piapot, Big Bear; Poundmaker; Walking Buffalo; Tom Longboat; James Gladstone; Norval Morriseau; George Clutesi; Ralph Steinhauer; E. Pauline Johnson; Louis Riel; Harold Cardinal; George Manuel; Buffy Sainte-Marie.

Resources

Driver, Harold E. *Indians of North America.*
Josephy, Alvin M. Jr. *The Patriot Chiefs.*
MacEwan, J. W. Grant. *Portraits from the Plains.*

Cultural Arts of Native People

Native people have a long-standing historical association with the arts and find cultural identification through them. The arts often hold much of the content of native cultures. Some examples of what constitutes native culture are: the resourcefulness implicit in the use of natural materials such as sweetgrass, porcupine quills, and birch bark; the aesthetic and utilitarian integration implicit in the Mohawk corn dance, the Ojibway canoe, or the Cree snowshoe; the ingenuity of the birch bark cooking pot or the black ash basket.

The cultural arts have always been a way of expressing not only the creativity but also the underlying values of the creator. The use of natural materials, the ways in which artistic skills are passed from generation to generation, and the role of crafts and the arts in the everyday life of many native people reflect a strong cultural heritage which merits study. Such an examination can also help students appreciate the way traditional crafts and art forms continue to be expressed and reinterpreted in the contemporary context.

There are several approaches which can be used to explore this topic:

- The *comparative* approach, whereby one art form (pottery, for example) could be compared within several native cultures, and then with cultures in other parts of the world.
- The *thematic* approach, whereby the cultural arts can be examined in terms of their ways of expressing, for example, the relationship of man to nature, to one another, to humour, to evil.
- The *historical* approach through which the influences on and development of one or more art forms could be traced. Where possible, students should be given the opportunity to experiment with the different art forms.

Objectives

1. An appreciation of the range of traditional and contemporary cultural art forms developed by Canada's native people.
2. An understanding of the cultural values expressed through these art forms.
3. An understanding of the role of the cultural arts for different tribes and throughout different historical periods.

Content

A. Contemporary Expression of Native Cultural Arts
   - revitalization of traditional art forms: the influence of native elders, museums and galleries, resurgence of pride and organization amongst native people, and the growing appreciation of native culture and art forms by non-natives
   - contemporary expressions of the cultural arts of native people: modern expressions in the visual (drawing, painting, printing), performing (drama, dance, music), and manual (modelling, wood carving, ceramics, leatherwork, embroidery, weaving, metal work) arts; relationship between modern and traditional expressions

B. Traditional Expressions of Native Cultural Arts
   - Pre-Columbian art forms of native people
   - role of art forms as expressions of values
   - European influence on native cultural arts

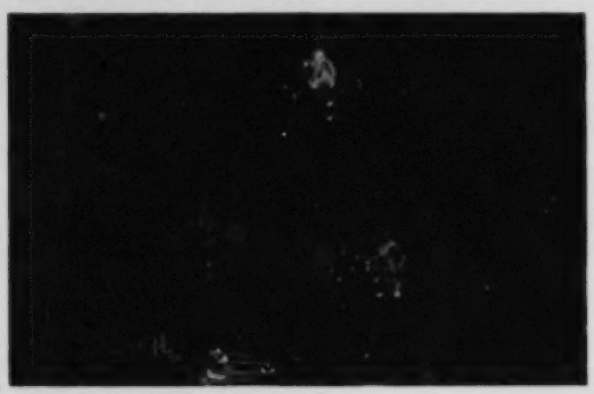
C. Interpretation of Native Art Forms
   - growing international appreciation of native cultural arts: exhibition at the Musée de l'homme, Paris, 1969—"Masterpieces of Indian and Eskimo Art from Canada"; exhibition at the Royal Ontario Museum, Toronto, 1974—"Canadian Indian Art, 74"; McMichael Canadian Collection in Kleinberg, Ontario; Indian art display at the Indians of Canada Pavillion, Expo '67
   - importance of avoiding simplistic descriptions of native art such as "primitive", "crude", and "childlike"
   - appreciating the social and historical context, and the philosophy behind native art forms
   - interrelated aspects of the visual, performing, and manual arts
   - role of native cultural arts in supporting and expressing native philosophies and religious concepts
   - role of native cultural arts as a complement to verbal traditions

Resources

Canadian Government Publications. *Central Cree and Ojibway Crafts.*
Dickason, Olive P. *Indian Arts in Canada.*
Dockstader, F. J. *Indian Art in North America.*
Patterson, Nancy-Lou. *Canadian Native Art.*
The Colours of Pride. Film.

Educational Systems and Native People

Native peoples' influence on the education of their children is identified by three stages in this unit of study: traditional control; loss of control; and local control of Indian education. Each stage could be examined in terms of the aims of both the native people and the federal government, the kinds of difficulties encountered, and the apparent progress or type of development. The influences of family, religion, government, and historical period on the development of education for native people should also be examined.



Objectives

1. A knowledge of the different historical stages and significant events in the on-going attempts by native people to gain more control over their own education.
2. An appreciation of the aims and values underlying these attempts.
3. A knowledge of the current organizational structure of native education.

Content

A. Traditional Control
- extended family
- matrilineal society
- role of elders

B. Loss of Control
- Christian missionaries: Jesuit relations; mission settlements
- Government role: prior to 1867; B.N.A. Act, 1867; Department of Indian Affairs and Northern Development
- residential schools: church schools; federal schools
- integrated schools

C. Local Control
- recent trends: White Paper, 1969; Indian Control of Indian Education (policy paper from the National Indian Brotherhood), 1972
- administration: education authorities; school committees: school boards
- Native Teacher Education Programs

Resources

Hawthorn, H. B., ed. *Survey of the Contemporary Indians of Canada*. Part II.
LaRoque, Emma. *Defeathering the Indian*.
National Indian Brotherhood. *Indian Control of Indian Education*.
MacLean, Hope. *A Review of Indian Education in North America*.

Government Involvement

The history of Canada's native people was and continues to be significantly affected by government policies and actions. This unit deals with specific treaties and acts, and policy statements and the need for a general historical perspective within which these were formed. It has been organized in a chronological framework. Because of the broad scope of the subject, the content should be closely defined. In this way, overlapping with other units can be avoided.

Objectives

1. A knowledge of significant attitudes, policy statements, acts, treaties, and events which have affected native-government relations within the following time periods:
   - Pre-Confederation Canada — Contact to 1867
   - Post-Confederation Canada — 1867 to 1969
   - 1969 to present — Current Issues
2. An understanding of the basic features of the period in which these events occurred.
3. An ability to identify the goals, needs, values, and attitudes underlying particular demands made at different times by the government and the native people.
4. An ability to generate criteria for evaluating the results of specific instances of native-government relations.
5. An ability to apply the criteria for evaluation purposes.

Content

A. Pre-Confederation — Contact to 1867
   - early views of French and English officials towards Canada's native people
   - attitude and actions of fur trading companies and explorers
   - agreements affecting relations between natives and non-natives such as: Proclamation of 1763; military management of native affairs; evolution of a civil management of native affairs; Indian Commission and Act, 1857; early treaties

B. Post-Confederation — 1867 to 1969
   - provisions of the British North America Act, 1867, pertaining to native people
   - the Indian Act and its revisions, 1876-1951
   - government action concerning treaties
   - evolution of the Department of Indian Affairs and Northern Development

C. 1969 to Present — Current Issues
   - the government's Indian Policy Statement, 1969 (the controversial "white paper"); proposals for changing the Indian Act
   - the Indian counter-proposals ("Citizens Plus"); native reactions to the "white paper"
   - current trends and developments

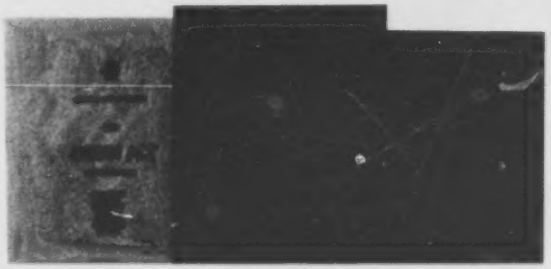
Resources

Cardinal, Harold. *The Unjust Society: The Tragedy of Canada's Indians.*

Patterson, E. Palmer. *The Canadian Indian: A History Since 1500.*

Wuttunee, William I. C. *Ruffled Feathers: Indians in Candian Society.*

To Walk with Dignity. Videotape.



Métis and Non-Status Indians

This unit should give students an opportunity to examine the contributions of the Métis and the non-status Indians to Canadian life. It should include both historical and contemporary examples. The historical perspective and the role of the Métis in the westward expansion can provide a foundation for exploring current issues of native land claims. In recent years, many printed and audio-visual resources have been produced expressing the needs and views of the Métis and the non-status Indians. These could be used in conjunction with other accounts.

Objectives

1. A knowledge of the origins of the Métis and the non-status Indians in Canada.
2. An awareness of the major contributions by the Métis and the non-status Indians to different aspects of Canadian life in the past and at present.

3. A knowledge of the significant conflicts encountered by the Métis and the non-status Indians in the process of gaining official recognition and cultural acceptance by other Canadians.
4. An understanding of current progress and current concerns expressed by the Métis and the non-status Indians in their efforts to achieve their political and cultural aims.

Content

A. The Métis and the Non-Status Indians
- Who are the Métis?
- Who are the non-status Indians? Identify three categories.
- What are the similarities and differences between the two?

B. Métis Contributions to Canada's Development
- exploration: main force in the westward expansion
- fur economy: growth in trading posts; formation of the Hudson's Bay Co. in 1670; Métis role in fur trade rivalry; prime economic force until 1885
- the settlement of Western Canada: creation of Manitoba; Métis instrumental in consolidating the West into Canada; development of trade routes

C. Unique Métis Life-Style
- dance: Red River jig; beginning of square dancing
- music: the fiddle; Métis canoe songs
- folklore: based on the Red River oxcart; fur trade
- communities: the Red River Valley; Batoche; the Selkirk Settlement; Qu'Appelle
- leaders: Riel; Dumont; Dumas; Fidler; Falçon; Cuthand

D. Early Conflicts
- social: relocation to Red River Valley, 1812
- political: Battle of Seven Oaks, 1816; Revolt of 1884-85; Insurrection of 1869-70
- economic: trade war between the Hudson's Bay Co. and the North West Co.

E. Changing Attitudes Towards Louis Riel
- hanged as a traitor, 1885
- honoured as a hero, 1967
- What are the facts? Who presented the facts?

F. Political Organizations
- development of national organizations: ad hoc nature of early attempts at organization; Community Welfare Planning Council of Greater Winnipeg and the stabilization of organizations; the first national organization (the National Indian Council) formed in 1961; consequent formations of National Indian Brotherhood and Canadian Métis Society in 1968; formation of Native Council of Canada in 1971
- provincial organizations: their formation; formation of "locals"
- political concerns: problem of N.C.C. representing both Métis and non-status Indians; continual struggle with the federal and provincial governments for recognition
- social and economic concerns: housing; economic development; education; health and welfare; land claims

Resources

Sealey, Donald Bruce, ed. *Questions and Answers Concerning the Métis.*

Sealey, Donald Bruce, and Kirkness, Verna J., eds. *Indians Without Tipis: A Resource Book by Indians and Métis.*

Sealey, Donald Bruce, and Lussier, Antoine S. *The Métis: Canada's Forgotten People.*

Stanley, George F. G. *The Birth of Western Canada: A History of the Riel Rebellions.*

Riel and the National Dream. Videotape.

Native Communities

To gain a deeper understanding of Canada's native people, a study of the communities in which they live is invaluable. It is essential to examine the political, geographic, economic, and cultural factors that have influenced their establishment. Field trips to reserves can be helpful; however, a certain amount of caution is necessary when non-native students are visiting reserves. Students should be aware of the fact that they cannot expect to understand fully the life-styles and values of the people in communities which they are visiting only briefly. Equipped with the necessary background and knowledge, such visits can help to dispel some of the false assumptions that non-native students might have about native community life. This is essential to foster the mutual understanding and co-operation necessary for making such trips valid learning experiences, not just outings. Similar trips to urban areas for students from native communities can also be planned.

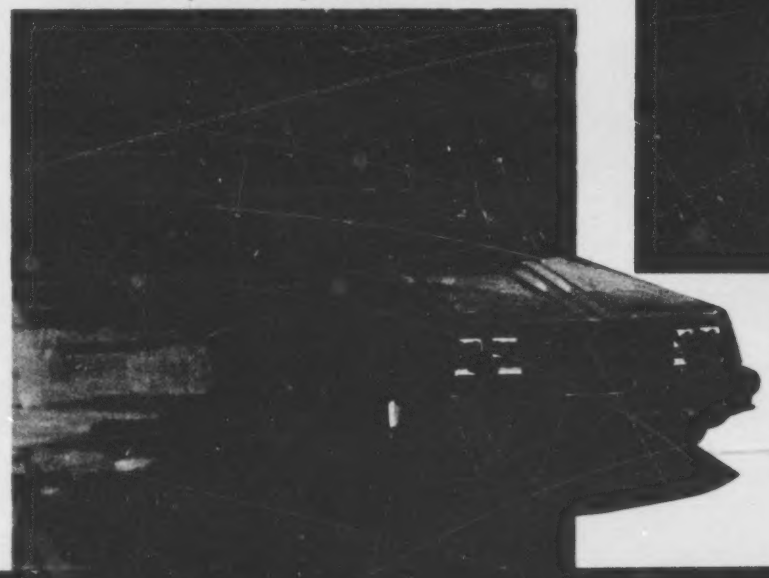
Objectives

1. To gain a knowledge of contemporary native communities.
2. To understand the differences and similarities in the historical development of native communities.
3. To study the existing trends in shifts of populations in native communities.
4. To understand the influence of technology and other cultural influences on native communities.

Content

A. Diversity Within Historical Ontario Native Communities
- location of Indian nations prior to European contact
- influence of contact with non-natives

B. Diversity Within Contemporary Ontario Native Communities
- reserves: definition; characteristics (isolated or rural); numbers; population; cultural affiliation; unique features (taxation, conditions for residency, land transfer)
- non-reserves: Indian settlements on provincial Crown lands, e.g., Landsdowne-House, McDowell Lake, and Winisk; Indian settlements on federal Crown land, e.g., Webique; Indian settlements on D.I.A.N.D. lands, e.g., Aroland; native communities within non-native communities, e.g., Savant Lake, Red Lake, Auden, Collins, Armstrong, and Dinorwic; native communities within a city, e.g., in Toronto; native communities where no reserve has been established, e.g., White Sands Band, Nipigon Band, Sand Point Band, Caldwell (Pt. Pelee)
- cultural, geographic, and economic factors affecting their diversity
- similarities and differences to nearby non-native communities: housing; sanitary facilities; hydro; telephone; roads

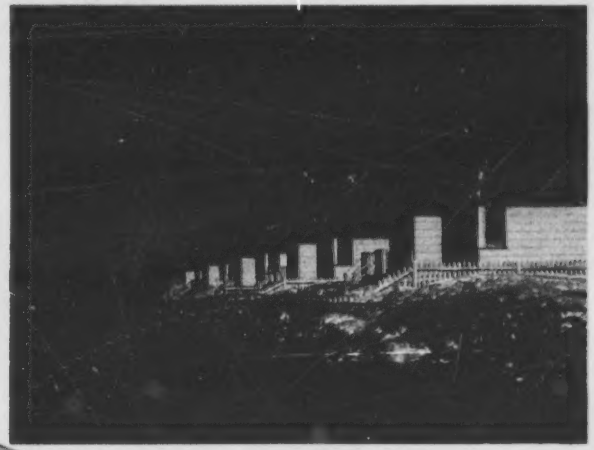


C. Contemporary Mobility
- movement off reserves: reasons; possible difficulties in adjusting
- return to reserves: reasons; possible difficulties in re-adjusting
- Is this kind of movement unique to native people?

D. The Influence of the Majority Culture and Technology
- positive and negative effects
- standards for making judgments. Whose standards?

Resources

Dosman, Edgar. *Indians: The Urban Dilemma.*
Nagler, Mark. *Natives Without a Home.*
Native newspapers and periodicals (*see* sections on Newspapers and Periodicals in the Bibliography).



Native Economics

One significant historical development in native society is the change in the economic basis of many communities. Examination of the characteristics of the shifting economic system would include the influences of the non-native culture including communication and technology, population and migration trends, education, and the value priorities of both the young and older generations.

Objectives

1. To gain a knowledge of the range of factors affecting the economic basis of traditional native communities.
2. To gain a knowledge of the range of factors affecting the economic basis of contemporary native individuals and communities.
3. To understand the differences and similarities between the economic bases of northern and southern Ontario native communities.
4. To understand the differences and similarities between native and non-native economies.

Content

A. Economic Basis of Traditional Native Communities
   - natural resources
   - types of farming, cottage industries, crafts
   - trading patterns
   - roles of family, chiefs, elders, tribes
B. Economic Basis of Contemporary Native Communities
   - natural and non-natural resources
   - types of farming industries
   - trading patterns
   - differences from traditional patterns
   - contemporary trends
C. Comparison of Northern and Southern Ontario Economies
D. Comparison of Native and Non-Native Economies
   - influence of non-native on native economies and industries
   - influence of native on non-native economies
   - relevance of non-native economic principles and technology and native economies
E. Evaluation of Economic Programs Presented by Native Groups

Resources

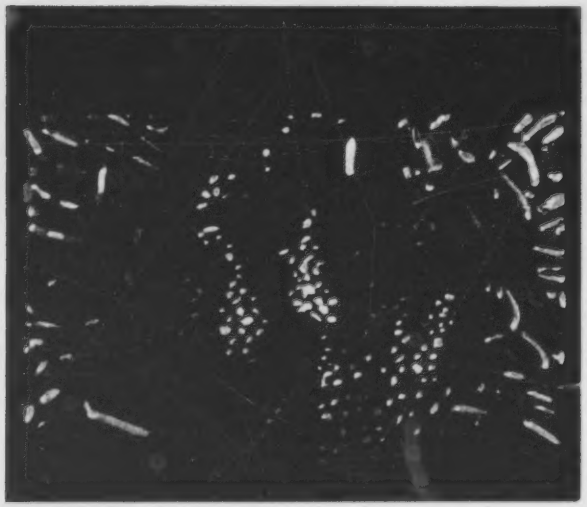
Hawthorn, H. B., ed. *Survey of the Contemporary Indian of Canada*. Part I.
Hendry, Charles Eric. *Beyond Traplines*.
Ideas. Periodical.

Native Literature

Some unique and interesting aspects of native culture are expressed through literature. The legends, especially, reveal spoken and written traditions vital to native life. Tales about the origin of the universe, people, animals, and plant life, rituals marking important times of the year and phases of life, stories about the lives of famous native people, and accounts of crucial historical events are some of the topics explored through literature. Literary works, both past and present, can be compared with literature from other cultures.

Objectives

1. To gain a knowledge of the different kinds of literature of the native people of Canada.
2. To understand the basic cultural themes and values expressed through specific works.
3. To develop an appreciation of the uniqueness of native literature in comparison with the literature of other cultures.



Content

A. Prose
- *Legends of My People, the Great Ojibway* by Norval Morriseau
- *The Unjust Society* by Harold Cardinal
- *Tales of the Mohawks* by Alma Greene
- *Ruffled Feathers* by William Wuttunee
- *Ashini* by Yves Theriault
- native newspapers (*see* section on newspapers in Bibliography)

B. Poetry
- *Flint and Feather* by E. Pauline Johnson
- *Red on White: Biography of Duke Redbird* by Marty Dunn
- Songs by Buffy Sainte-Marie and David Campbell

C. Legends
- *Thunder in the Mountain: Legends of Canada* by Hilda Mary Hooke
- *Trapping Is My Life* by John Tetso
- *When the Morning Stars Sang Together* by John Morgan
- *Sacred Legends of the Sandy Lake Cree* by James Stevens

D. Biographies
- *Famous Indians* by Ethel Brant Monture

E. Comparisons with Other Perspectives
- French Canada, e.g., a poem by Abraham Klein
- rural Ontario, e.g., a poem by Earl Birney
- urban Ontario, e.g., a poem by James Reaney

Resources

Abler, Thomas S., and Weaver, Sally M. *A Canadian Indian Bibliography, 1960-1970.*
About Indians: A Listing of Books.
Mowat, William, and Mowat, Christine. *Native Peoples in Canadian Literature.*

Native Women

The purpose of this topic is to examine the diverse roles, contributions, and the legal rights of native women from both the historical and the contemporary perspectives. The focus should be on their contributions to both their own and Euro-Canadian cultures. Women from adjacent native communities, friendship centres, and cultural centres could be asked to be resource people for this unit. Literature by native women (newspaper articles, poems, and books) can show their creativity and their different concerns and opinions.

Objectives

1. To gain a knowledge of the roles, contributions, and rights of native women in traditional society.
2. To gain a knowledge of the roles, contributions, and rights of native women in contemporary society.
3. An ability to determine the major changes in women's roles, rights, and contributions.
4. An ability to distinguish the differences in the roles of women among the various native cultures.

Content

A. Native Women in Traditional Society: A Place of Honour and Power
   - their roles in the family and community, e.g., matriarchy in some native nations
   - their contributions
   - their rights

B. Native Women in Contemporary Society
   - changing roles
   - changing rights
   - women's organizations

Resources

Frazier, Neta Lohnes. *Sacawjawea: The Girl Nobody Knows.*
Parker, Arthur C. *Parker on the Iroquois.*
Willis, Jane. *Geniesh: An Indian Girlhood.*
Like the Trees. Film.
Our Dear Sisters. Film.
The Colours of Pride. Film.

Native Organizations

The large number of native organizations within Ontario and Canada encompass a wide range of activities to foster the continued integrity of native cultures in Canada. The strength of the groups focusing on athletics, the cultural arts, education, religion, and political concerns shows that there is growing pride in and concern for maintaining Canada's native heritage. These organizations reflect not only the more specialized interests of native people from different regions and backgrounds but also the common interests and concerns of most native people. They are concerned not only with the development of political power, but more importantly, native people have been striving continually to establish forums for the discussion of mutual problems and ways to present their propositions and complaints to the appropriate authorities.

An examination of native organizations should include a historical as well as a contemporary perspective. The importance of spiritual values to the development and maintenance of different native organizations should be noted.

Objectives

1. To gain a knowledge of the historical development of native organizations on the federal and provincial levels.
2. To gain a knowledge of the aims, values, and roles of existing organizations.
3. To gain a knowledge of the issues and problems encountered by native organizations.

Content

A. History of Native Provincial Organizations
- earliest independent Indian associations organized in British Columbia:
  - — formation of protest groups
  - — *Land Claims* case, 1927
- other provincial associations:
  - — Indian Association of Alberta founded in 1939
  - — Union of Saskatchewan Indians organized in 1946
  - — Union of Ontario Indians formed in 1959
  - — other Ontario provincial associations formed in the sixties
- basis for these organizations was the recognition of a common set of problems:
  - — land claims
  - — individual band councils could not make presentations to federal government
  - — reaction by Indian people to ramifications of White Paper of 1969

B. Contemporary Native National Organizations
- National Indian Brotherhood:
  - — North American Indian Brotherhood (first national Indian organization) formed in 1943
  - — followed by the National Indian Council in 1961
  - — formation of National Indian Brotherhood in May 1968
  - — membership from all the provincial status Indian associations
  - — serves as a lobby group
  - — presently co-ordinating the rewriting of the Indian Act
  - — receives some funds from the Federal Department of Indian Affairs and Northern Development
- Native Council of Canada:
  - — formation of Native Council of Canada in November 1971
  - — membership from each provincial Métis association
  - — active in lobbying for Métis rights and producing studies and proposals
  - — Department of Indian Affairs' refusal to acknowledge obligations to Métis and non-status Indians
  - — receives some funds from the Secretary of State

(Note: an up-to-date listing of native political organizations is available from the Canadian Association in Support of the Native Peoples, 16 Spadina Road, Toronto.)

Resources

Cardinal, Harold. *The Unjust Society: The Tragedy of Canada's Indians.*
Manuel, George, and Posluns, Michael. *The Fourth World.*
Wuttunee, William I. C. *Ruffled Feathers: Indians in Canadian Society.*
Canadian Association in Support of the Native Peoples. Vertical files of press clippings.

Native Religions

Any teaching unit on native religions should be approached with the greatest care and respect. The central concept of man's relationship with and responsibility to nature is common to all native religions. This heritage is crucial to understanding native religions. However, it is not always easily comprehensible to people with a Judeo-Christian background.

When possible, individuals or elders from native communities should be asked to speak about their religious heritage and beliefs. This will help to maintain or create an authentic perspective. Legends and stories can also be used to illustrate general concepts. The teacher should try to relate the underlying values and principles of native religions to the ways in which these are expressed in everyday life.

Objectives

1. To appreciate the role of nature in native religions.
2. To gain an understanding of some of the differences between native and non-native perspectives of man's relationship to nature.
3. To develop a knowledge of what ceremonies meant, of ritual, and the role of legend in native religious life.
4. To develop an appreciation of the role of religion in the everyday lives of many native people.

Content

A. Religious Perspectives: the fundamental relationship between man and nature (plants, animals, fish, earth, water), and the Great Spirit
   - unique aspects of this relationship compared to other non-native perspectives
   - differences and similarities among various native cultures

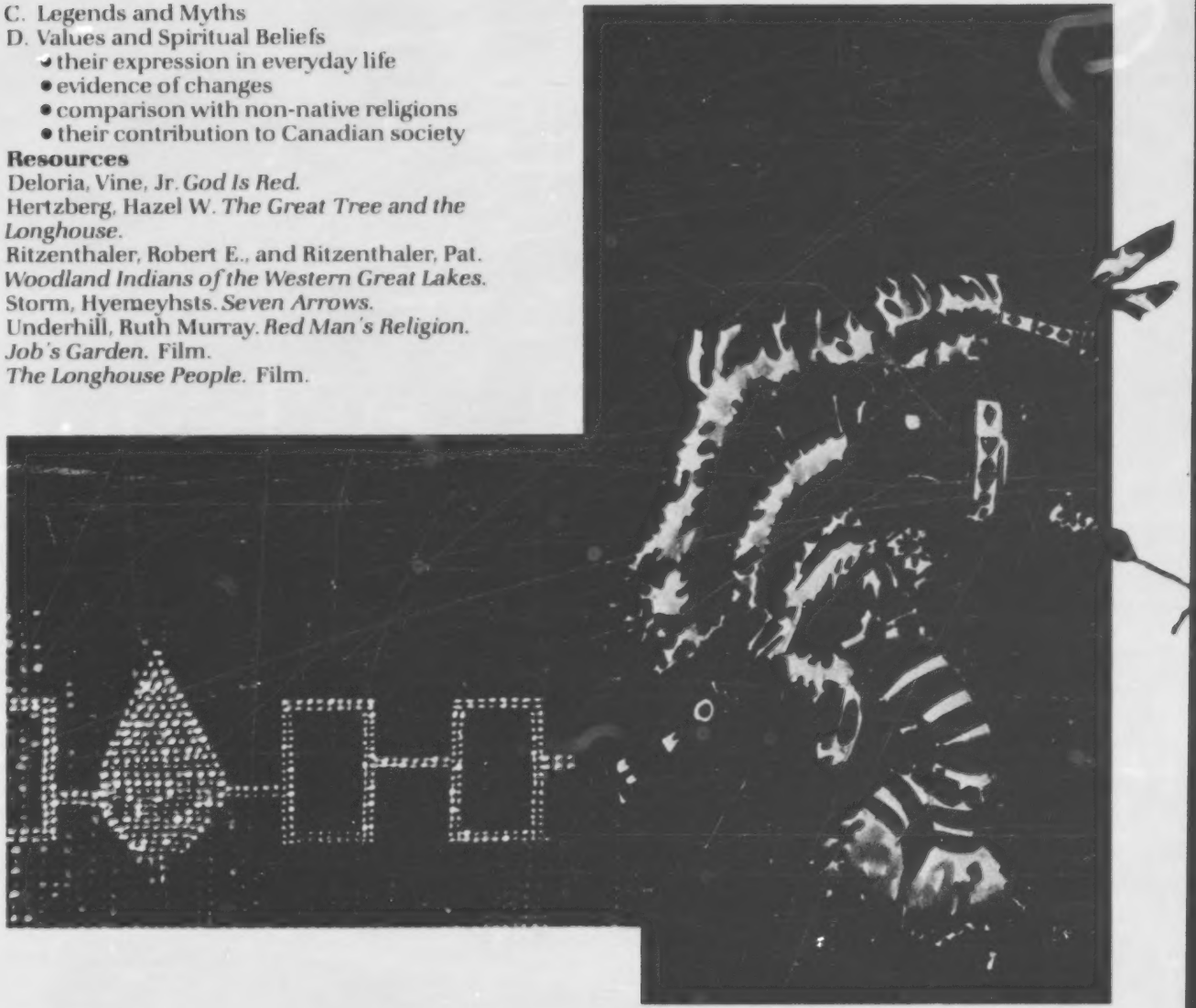
B. Ceremonies and Rituals
   - their origins
   - their evidence in contemporary native life

C. Legends and Myths

D. Values and Spiritual Beliefs
   - their expression in everyday life
   - evidence of changes
   - comparison with non-native religions
   - their contribution to Canadian society

Resources

Deloria, Vine, Jr. *God Is Red.*
Hertzberg, Hazel W. *The Great Tree and the Longhouse.*
Ritzenthaler, Robert E., and Ritzenthaler, Pat. *Woodland Indians of the Western Great Lakes.*
Storm, Hyemeyhsts. *Seven Arrows.*
Underhill, Ruth Murray. *Red Man's Religion.*
Job's Garden. Film.
The Longhouse People. Film.



Stereotypes of Native People: Origins and Perpetuation

There are many consciously and unconsciously held stereotypes about both native and non-native people. In this unit, the focus should be on stereotypes about native people but it may also be worthwhile to consider some of the stereotypes about non-natives held by native people. It is important to identify and examine the origins of different stereotypes, ranging from the Indian as "hero" to the Indian as "heathen", to understand which stereotypes are most prevalent today and why, and to look at the media and those social and cultural biases which continue to nourish these prejudices. Students can examine ways in which stereotypes are perpetuated and how they can be overcome. Such studies can lead to an examination of ways of reformulating images of Canada's native people in a more authentic and positive light.

Objectives

1. An awareness of the stereotypes of native people that existed in the past, and those that exist currently.
2. To understand how different media, cultural and social prejudices, and common misunderstandings foster stereotypes.
3. To develop a more authentic image of native people.

Content

A. Historical Roots of Past Stereotypes
- "The Noble Savage"
- "The Heathen"

B. Contemporary Stereotypes
- how they are promoted
- their history
- how they compare with stereotypes that some native people may hold about non-natives

C. Media Treatment of Stereotypes
- novels, biographies, and poetry
- television
- cinema
- newspapers and magazines
- textbooks and historical accounts

Resources

LaRoque, Emma. *Defeathering the Indian.*
Manitoba Indian Brotherhood. *The Shocking Truth About Indians in Textbooks: Textbook Evaluation.*
McDiarmid, Garnet. *Teaching Prejudice.*
Charlie Squash Goes to Town. Film.

The Impact of European Cultures on Native People

This unit should identify aspects of native life which were significantly affected by contact with European culture. The effects on the physical, political, socio-cultural, and economic dimensions of native life can be examined. Before beginning this unit, students should have a thorough knowledge of native life before contact with Europeans.

The following topics have no specific order. It may be useful to assign different topics for research by individuals or small groups. On the basis of research and presentations, comparisons and general conclusions about European influence might be made.

Objectives

1. Given a specific dimension of native life (for example, economic or religious), the ability to isolate the changes that were predominantly influenced by European culture.
2. The ability to generate some criteria for evaluating the worth and the implications of such changes.

Content

A. Economic
- fur trade: introduction of steel traps, guns, and axes
- European trading methods: different foods

and manufactured articles
- property: communal versus individual; acquisitions stressed by Europeans

B. Military
- alliances with the French and the English
- weapons: guns, knives, war strategies
- treaties: promises to Indians for lands ceded

C. Religion
- Jesuit relations: trading, preaching, and farming
- "heathen" culture: festivals and ceremonies to thank the Great Spirit or Manitou
- Christian missions: settlements and schools
- morality: rule of law and legal structure
- contemporary diversity: Indian religions and spirituality; Christianity and other religions

D. Family life
- family structure: extended family versus nuclear family; matriarchal society
- roles and values
- rewards and punishments: external versus internal

E. Government
- band council: hereditary and elected
- colonial system: paternalistic; reserve system
- jurisdiction and regulation: B.N.A. Act; Indian Act; subordinate legislation

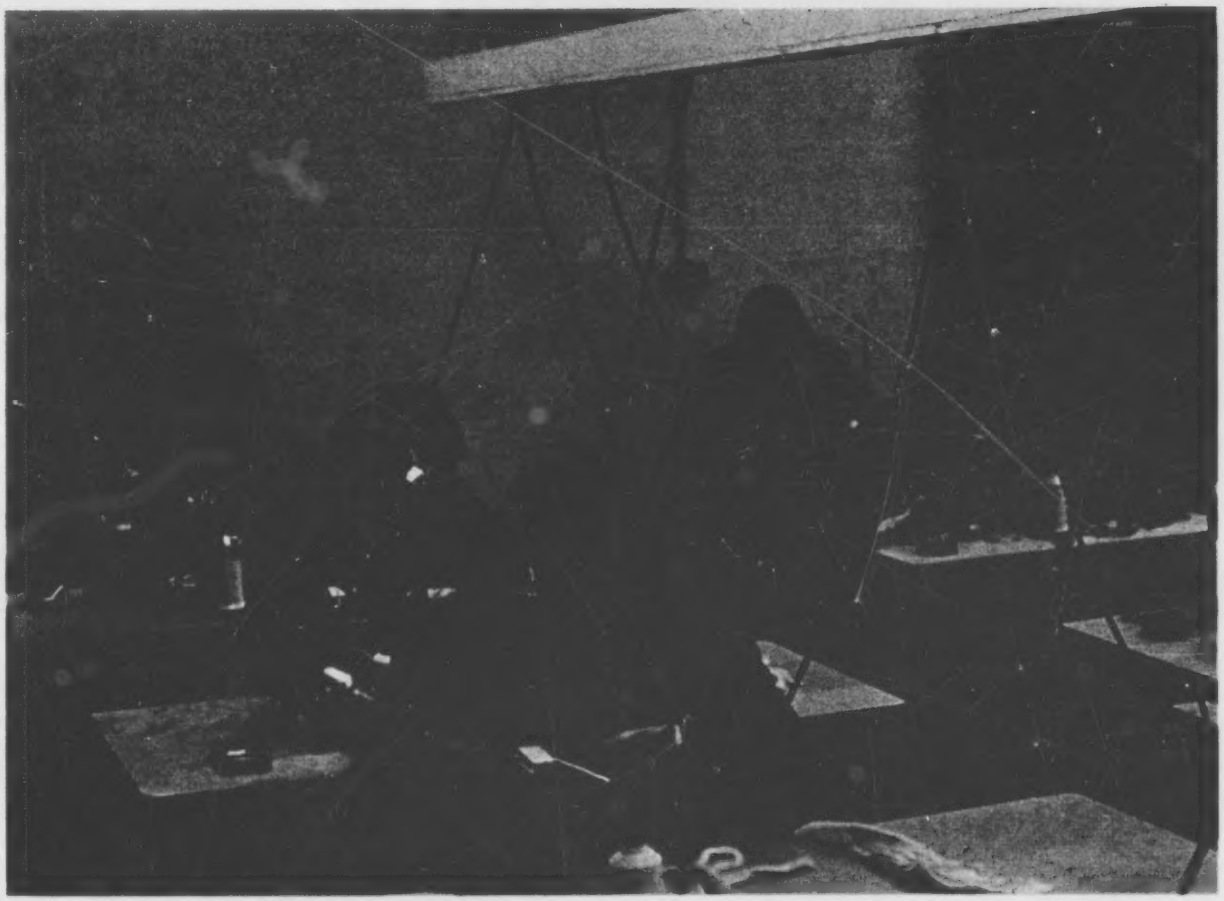
F. Environment
- urbanization: trading centres; employment; non-mobility
- industrialization: division of labour; structure and organization
- depletion and pollution of natural resources

G. Health
- diseases: smallpox; tuberculosis
- alcoholism

H. Cultural Art Forms
- functional to aesthetic

Resources

Gooderham, Kent. *The Days of the Treaties.*
Ray, Arthur J. *Indians in the Fur Trade.*
Trigger, Bruce G. *The Impact of Europeans on Huronia.*
Ballad of Crowfoot. Videotape.
Our Home ... Their Native Land. Videotape.



The Indian Act

The British Imperial Government decided in 1860 that the Province of Canada would assume responsibility for the management of Indian Affairs in Quebec and Ontario. From 1860 to 1868, Indian Affairs was administered by the Commissioner of Crown Lands.

After Confederation (1867), the administration of Indian Affairs became the responsibility of the federal government by a special provision of the British North America Act. Indian Affairs at that time was the responsibility of the Department of the Secretary of State. It became a branch of the Department of the Interior in 1873.

The policy of the Indian Affairs branch was embodied in the Indian Act of 1876. This act has been modified by various amendments over the years. Certain revisions were made to it in 1951.

Objectives

1. A knowledge of the contents of the Indian Act.
2. A knowledge of the Indian proposals for changing the Indian Act.
3. A knowledge of certain current issues arising from the Indian Act.

Content

A. Scope and Content of the Indian Act
- land rights
- taxation rights
- alcohol restrictions
- definition of an "Indian"
- voting rights
- money management
- education
- community government
- legal rights
- reserve lands

B. Indian Proposals to Change the Indian Act
- the government's Indian Policy Statement, 1969

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- Indian counter-proposals: *Citizens Plus* (Red Paper), presented by the Indian chiefs of Alberta; the Brown Paper (declaration of Indian rights by the Union of B.C. Indian chiefs)

C. Current Issues
- women's rights: *Attorney General of Canada* v. *Lavell; Isaac* v. *Bedard*
- Use of alcohol: *Regina* v. *Drybones*

Resources

Canadian Association in Support of the Native Peoples. *Citizens Plus (Red Paper).*
Canadian Association in Support of the Native Peoples. *Statement of the Government of Canada on Indian Policy (White Paper).*
Cardinal, Harold. *The Unjust Society.*
Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada.*
The Indian Act.
Wuttunee, William I. C. *Ruffled Feathers.*

Transition to a New Community

The current migration of native people in Ontario follows two dominant patterns: some native people are moving to urban areas, while a growing number are leaving the cities in order to live in rural communities. Issues and topics related to transition to a new community should be treated within these contexts. Topics of study can include historical patterns and cultural, economic, and political reasons for migration.

Objectives

1. A knowledge of current trends in the population and living patterns of native people.
2. An understanding of the range of factors influencing patterns of transition to a new community.
3. A knowledge of the role of government and community agencies in helping the transition to a new community.
4. An appreciation of the personal efforts needed to adjust to a new community and new values.

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Content

A. The History of Population and Living Patterns in Ontario
B. Current Population and Living Patterns
   - rural to urban
   - urban to rural
C. Factors Influencing Such Patterns
   - economic
   - educational
   - cultural
   - political
D. Cultural Readjustment
   - lack of communal spirit in the city
   - government agencies versus extended families
E. Roles of Government Agencies
   - delineation of each government's responsibilities
   - job placement, housing, training
F. Roles of Friendship Centres
   - orientation to government agencies
   - support from other native people
   - ethnic activities
G. Native Communities in the City
   - new kinds of successes
   - their future

Resources

Dosman, Edg[illegible]*ians: The Urban Dilemma.*
Nagler, Mark. *Natives Without a Home.*
———. *Perspectives on the North American Indian.*
High Steel. Film.
The Man Who Chose the Bush. Film.

Planning a Unit or Course of Study

This outline for planning a unit or experimental course is not prescriptive. Teachers can adapt the criteria listed below to match the particular needs and interests of their students:

- The content should utilize the experiences of both the native and non-native students in the class.
- The pacing of the presentation should be consistent with the background of the students.
- The depth of content should depend on both the individual teacher and the ability and maturity of the students.

1. **Establishing overall aims and specific objectives**
   - Do the short-range objectives work towards the achievement of long-range aims?
   - Are the aims and objectives consistent with: (a) the developmental stage; and (b) the cultural background of the students?
   - Are the short-range objectives flexible enough to adapt to the needs and abilities of different students?
   - Do the aims and objectives reflect a balance between the exploration of: (a) specific native cultures and general native issues; and (b) current issues and historical perspectives?
   - Are they stated clearly enough to be understandable to every student in the class?

2. **Selection of content and learning experiences**
   - Are the content and learning experiences likely to achieve the aims and objectives?
   - Do they build on previously-gained knowledge and skills to show a sense of progress?
   - Do they refer to appropriate resources (personnel, physical, and others) in the local community?
   - Do they reflect a balance between the acquiring of content skills (knowledge) and attitudes, both of which contribute in different ways to understanding the topic?
   - What is the degree of content overlap in past and present courses?
   - What correlation or overlap exists between areas of study, e.g., communication and arts?
   - Do they have equal value for both the native and non-native students in the class?
   - Are there opportunities for exploring the value issues underlying or emerging from discussion of the topic at hand?
   - Can students relate the content and learning experiences to their own history and background?

3. **Organization of content and learning experiences**
   - Is each lesson built around an identifiable theme or concept?
   - Have the appropriate words and concepts been defined so that both students and the teacher have common reference points for discussion?
   - Is there a balance between dealing with specifics and generalizations, individual work and small group or class work, and student-initiated and teacher-initiated discussions?
   - Are content and learning experiences arranged in such a way that they build cumulatively and logically?

4. **Evaluation**
   - Are there clear criteria to determine the extent of learning?
   - Does the material conform to the aims and objectives?
   - Are the modes of evaluation appropriate for both native and non-native students?
   - Does the evaluation procedure relate directly to the objective?

5. **Feedback**
   - How do the students feel about what they have been doing/learning?
   - Is it possible/appropriate to invite feedback from parents? the local community?
   - How can this unit be better organized? presented? evaluated?

Teaching Strategies

A number of strategies are available to the enterprising teacher to implement a unit or experimental course in Native Studies. The following are teaching suggestions which could be developed and adapted by the individual teacher to suit the particular needs of the class.

Chronological approach

It is essential that any course/lesson unit in Native Studies examine the past, and relate its many aspects to the present, for example, the Indian Act, its evolution, purpose, and the controversy about its validity today. This strategy does not mean that discussions of the current problems facing Indian people may not take place until the past has been studied. It does mean that the present situation cannot be studied in isolation, i.e., as a current event.

In keeping with this strategy, it might be useful to establish an historic overview first and then encourage movement back and forth between the past and the present.

Problems approach

This method can be utilized if there is not enough time to pursue every topic in depth. Specific issues related to native people can be examined in considerable depth. Several books listed in the Bibliography can be helpful if this method is used.

Student report or project

This strategy provides an excellent opportunity for individual initiative and performance. Numerous topics in Native Studies can form the subject content of such reports or projects, for example, *What is an Indian? The Reserve System*, and *The Government's Indian Policy Statement, 1969.*

Seminars

The success of the seminar depends on the individual student presentation. Consultations between the student and the teacher about the parameters of the seminar are essential for the success of this approach. The range of topics based on this teaching strategy is also considerable.

Lectures, guest speakers

Periodically, the lecture method can be useful. For example, an introductory overview, specialized knowledge of a particular side of an issue, or a final summation can be handled by using this strategy.

Several sources provide guest speakers. Indian speakers can be contacted through the nearest native political organization, individual band council, or the speaker's bank of the Canadian Association in Support of the Native Peoples.

Audio-visual material

The abundance of audio-visual material available (listed in the Resources) can be integrated into a specific lesson or used as an introduction or in the culmination of the lesson, for example, *The Trout Lake Cree*, a documentary on the Trout Lake Cree of Alberta.

Book reviews

This strategy can be used in conjunction with class activities. Invigorating discussions can be initiated based on books like *Defeathering the Indian, The Unjust Society*, and *Ruffled Feathers.* Books with conflicting points of view can be selected for discussions and seminars.

Field trips

Field trips can serve several educational purposes. They must be planned carefully and well in advance. Arrangements can be made to visit an Indian reserve by writing directly to the Chief Councillor or Band Administrator, explaining the purpose and nature of the visit.

A number of topics can be integrated into such a field trip. Students who are interested in the government of a reserve can arrange to talk to the Chief Councillor, Band Administrator, or Band Councillors. Students who are studying Indian education can visit the school on the reserve, talk to teachers and students, and arrange for a class or school exchange to allow the native students to return the visit. Some reserves have handicraft shops where students can buy authentic Indian handicrafts and perhaps see how some items are made.

The section on Sites in the Resources (p. 55) can serve as a guide to the teacher in selecting a suitable field trip.

Finally, current events topics related to the different units can be used from newspapers and other media. Such teaching strategies make the topic area more relevant to students' daily lives, and can also be used for exploring the effects of historical and socio-cultural trends on contemporary native life.

The number and combinations of teaching strategies to kindle the imagination and to broaden the understanding of native and non-native students alike is virtually unlimited. Undoubtedly, as the teacher and the students become more relaxed and trust each other, and as a common base of experiences is built within the group, creative suggestions will multiply.

Curriculum to Meet the Vocational and Avocational Needs of Native Adolescents

A list of courses that are generally available in secondary schools is given below. These courses can be modified in order to make them as relevant as possible to home life in the native communities of the students, particularly those who come from the north. It should be emphasized that such practical courses should not be viewed as the only legitimate career avenues open to native students. Many students will be interested in, and capable of working in less technically oriented fields.

- *Introduction to Accounting and Business Practice:* units on recordkeeping for goose-camps; fishing camps; consumer co-ops; money management for the home; grant applications and management.
- *Elements of Construction Technology:* small-home and cottage construction; log construction; basic home-heating; water systems.
- *Drafting:* organic architecture; weather proofing; insulating; blueprint reading.
- *Merchandising:* packaging, display, and responsible stocking; stock control; effective and responsible promotion and selling.
- *Small Engine Repair:* outboards, snowmobiles, chain saws.
- *Family Studies:* one aspect being nutrition, with special emphasis on economical and available foods; family and child development; personal finance.
- *Consumer Education:* credit and cash buying; comparative shopping; one-store communities.
- *Work Experience:* practical work experience in the community in conjunction with schooling.
- *Driver Education:* vehicle maintenance for communities without service stations; driving techniques and skills on gravel and bush roads.
- *Physical and Health Education:* native sports, (lacrosse, double ball, snow snakes); outdoor living; canoeing; snow-shoeing.
- *Art and Music:* native as well as non-native traditions.
- *Theatre Arts:* community theatre; children's theatre; dramatic storytelling.

The practical experiences and interests of the native student can be tapped through extended activities such as camping, trapping, fishing, and those activities listed above under Physical and Health Education. Such excursions could provide opportunities not only for the native students to demonstrate their skills but for non-native students to gain a richer understanding of the culture of their native peers and friends.

Evaluation

Deciding upon the nature and techniques of evaluation is as important to the curriculum-building process as clarifying the aims, identifying the objectives, and selecting the content and methodology. Because evaluation is most effective when it is a corporate part of the on-going program, teachers and students should have a clear perception at the beginning of the program about how it will be evaluated.

Continuous evaluation is important to students. When programs are based primarily upon direct experience, students may be unaware of how they have grown through the experience. It is important that students learn through class experiences; it is also important that students become conscious of the nature of what they have learned and the ways in which that learning has affected their attitudes and perceptions. Regular evaluation activities can provide a student with the necessary feedback. Knowing where he or she stands in relation to the original objectives of a specific part of a program enables the student to make judgments about the learning styles and situations most beneficial to him or her. On the basis of the evaluation of his or her past performance the student is able to make more judicious decisions about the nature of his or her future involvement. Teachers should select evaluative activities carefully to ensure that the procedure does generate sufficient and significant information for the student.

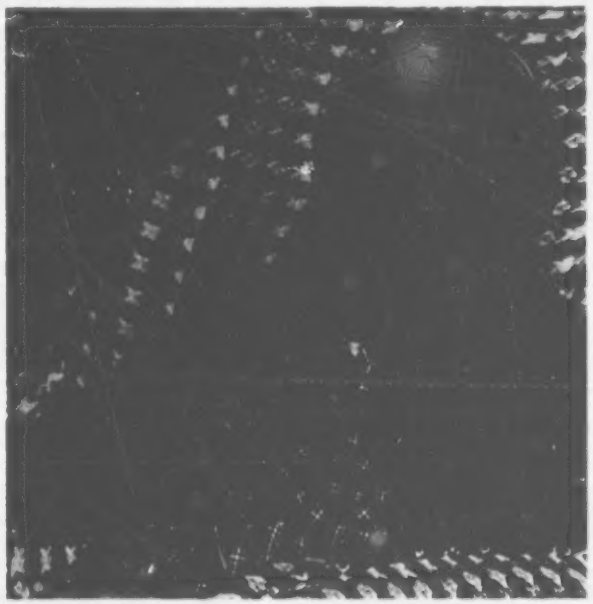
While evaluation is a very important part of the curriculum for the students, it has far greater implications for the teacher. While teachers may share the responsibility for selecting specific parts of the content, the activities, the resources, and even some of the objectives of a program with the students, the burden of the responsibility for the *validity* of the program falls upon the teacher. Teachers should monitor the progress of students frequently in order to ascertain the validity of the program itself. Such feedback enables the teacher to re-examine the relationship of the objectives being realized to the original aims of the program, the relationship of the specific objectives to the particular stage of development of the individual students participating in the program, and the relationship of his/her expectations for results to the availability of time and other resources for the program. The sooner the teacher starts receiving this kind of information, the greater the opportunity for making any necessary modifications to the program.

There are several factors that teachers should keep in mind when deciding upon the nature and techniques of evaluation for a Native Studies experimental course or unit in the Intermediate Division. Native Studies, as part of the curriculum, should contribute in some tangible way to the program expectations of the Intermediate Division. The nature of the evaluation and the information that the evaluation generates should be examined, not only in the light of the Native Studies course or unit, but also in the light of the total Intermediate curriculum.

Teachers should always keep in mind that while there may be a correlation between the affective content of a program and the cognitive changes within a student, evaluation cannot assume the former by scrutinizing the latter. While hard data is an essential ingredient of any evaluative process, it should always be juxtaposed with the professional opinion of the teacher and the student's personal opinion. Hard data should never be used in isolation; its significance should always be comparative, i.e., what the student knows now or what the student is now capable of doing, compared to his/her situation at the beginning of the program.

When teachers use information from student evaluation to make judgments about their programs, they should also speculate about where the students would be in their development if they had not participated in the program. Programs should contribute to the significant development of each student—development beyond what can be attributed to normal maturation.

Teachers of Native Studies courses or units should always keep in mind that the school is only one of many influences upon the development of a student. Native Studies is only one part of the school program. When making judgments about the effect of Native Studies upon the student, the teacher should also be aware of other forces influencing the student's attitudes and perceptions.



Glossary of Terms

The British North America Act: Gave exclusive legislative authority to the Federal Government of Canada with regard to native people and lands reserved for them under section 91 of the act.

The Indian Act: The Indian Act was an attempt on the part of the Federal Government of Canada to bring together and articulate the responsibilities it inherited from the British colonial government through its treaties with the native people and through sub-section 24 of section 91 of the B.N.A. Act.

The Indian Act was first passed in 1876 and revised extensively in 1880. A few more revisions were made in 1951. In the past six years there has been considerable discussion between the federal government, native bands, and native associations regarding further revisions to the act. The federal government is committed to involving the native people in all decisions pertaining to further changes to the act.

Indian: A person who, pursuant to the Indian Act, is registered as an Indian or is entitled to be registered as an Indian.

Registered: Refers to a person registered as an Indian in the Indian Register.

Indian register: Consists of band lists and general lists in which the name of every person who is entitled to be registered as an Indian is recorded. This register is maintained by the Department of Indian Affairs and Northern Development.

Band list: The name of every person who is a member of a band and is entitled to be registered is entered in the band list for that band.

General list: The name of every person who is not a member of a band but is entitled to be registered, is entered in a general list.

Band: A band comprises the native people of a specific group who are officially registered as members of that group. Although a band is usually identified with specific reserve land, a significant percentage of band members in Ontario do not live on the land reserved for their band.

Status or registered Indians: In Ontario, the two terms—"status Indian" and "registered Indian"—are used almost interchangeably. However, the term "status" should only be used to designate a native person who has treaty status. It is possible for an Indian person to be considered a status Indian but not registered when he/she resides on a reserve but is not registered on a band list.

Non-status Indians: Refers to Indians who are native by birth and heritage but who are not classified as "Indian" under the terms of the Indian Act. During the treaty negotiations of this century, many families and individuals could not be located and consequently were not registered as members of specific bands. Thus, some non-status people are descendants of those native people who were missed in the confusion or who boycotted the negotiations as a matter of principle.

Many non-status Indian people are Indians or descendants of Indians who once possessed Indian status. Some native people elected to forego their Indian status and become enfranchised. Some non-status Indians lost their Indian status through marriage. As status is determined through male descendancy, as stipulated in the Indian Act, many native women have lost their Indian status and potential Indian status for their children through marriage to a man without Indian status.

At the present time, many anomalies exist because of the complexities involved in legally determining who is and who is not an Indian. A person may be a status Indian through his paternal grandfather even though he has never been a part of a native community or culture. On the other hand, many native people in Ontario who speak a native language as their first language and have only lived within a native culture do not have Indian status.

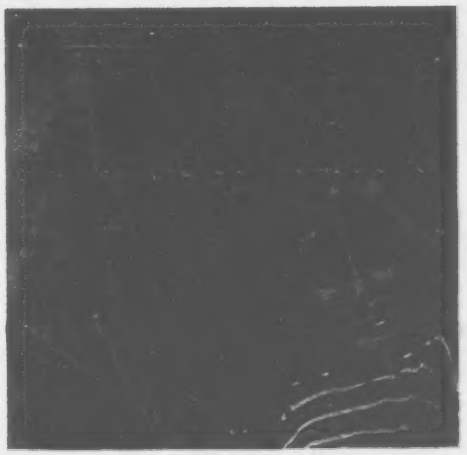
Métis: The word was orginally used to mean a person of mixed Indian and French blood. Today it is used to refer to a person of mixed Indian and non-Indian blood through interracial marriage of either parents or ancestors.

It is estimated that there are 100 000 people in Ontario today who identify themselves as Métis or non-status Indians. They are not under the jurisdiction of the federal government. In order to meet the special needs of these people, the Ontario Métis and Non-Status Indian Association was formed in 1971. Similar associations have sprung up in other provinces. The Native Council of Canada is a voluntary federation of most of these provincial associations.

Reserves: Reserves are tracts of land set aside through agreements or treaties for the exclusive use of specific bands of native people.

Reserve land is Crown land held in trust for the band. Individual band members can never have a clear title to their property on the reserve but can obtain "exclusive user rights" through a "location ticket". Location tickets can only be sold or given to registered members of the band that owns the reserve.

These complexities of land title were felt to be necessary to guarantee native ownership in perpetuity. Unfortunately, they create major hurdles for band councils and individual band members, especially in cases involving building projects that require financing through mortgages.



Resources

The learning materials and resources listed in this section have been selected by a Ministry of Education committee composed of native and non-native persons. Each item has been included because of a direct relevance to the content and spirit of the resource guide.

This document has been prepared to assist teachers, librarians, and other educators in the selection of learning materials. It should not be considered restrictive but an indication of some of the better resources in this area.

Bibliography

Abler, Thomas S., and Weaver, Sally M. *A Canadian Indian Bibliography, 1960-1970.* Toronto: University of Toronto Press, 1974. 732 pp. Cloth, $35.00.

An outstanding and exhaustive bibliography invaluable in researching sources in Native Studies between 1960 and 1970.

About Indians: A Listing of Books. 3rd ed. Ottawa: Indian Affairs and Northern Development, 1975.

A bibliography that provides information to teachers, librarians, and others interested in books by and about Indians.

Adams, Howard. *Prison of Grass: Canada from the Native Point of View.* Toronto: New Press, 1975. 238 pp. Hard cover, $12.95.

A harsh look at Canadian history from the native point of view. An excellent source book on the role of the Métis.

Assiniwi, Bernard. *Indian Recipes.* Toronto: Copp Clark, 1972. 161 pp. $2.95.

Native recipes for meats, vegetables, soups, breads, and beverages collected from individuals from different tribes across the country and adapted for preparation in the modern kitchen.

———. *Survival in the Bush.* Illus. Toronto: Copp Clark, 1972, 158 pp. $2.95.

This youngster's guide to survival describes the setting up of camp and simple shelters, the killing and cooking of wild game, and the use of wild vegetables and herbs.

Barbeau, Marius. *The Downfall of Temlaham.* Introduction by George Clutesi. Edmonton: Hurtig Publishers, 1973. 253 pp.

A story about culture conflict and its effects on a native family, based on the serious disturbance among the native people of the Upper Skeena River in 1886. This book is more suitable for the last two years of the Intermediate Division.

Benchley, Nathaniel. *Only Earth and Sky Last Forever.* Don Mills, Ont.: Fitzhenry and Whiteside, 1972. 191 pp.

A gripping story about a young Cheyenne during the battles between the American soldiers and the Sioux. Suitable for Intermediate grades and perhaps for an advanced grade 6.

Birch, Daniel R., and Carlson, Roy L. *Early Indian Cultures of North America.* Don Mills, Ont.: Fitzhenry and Whiteside, 1974.

Contains 41 discussion picture cards.

Birch, Daniel R.; Birch, Arlene; and Carlson, Roy L. *Early Indian Cultures of North America.* Don Mills, Ont.: Fitzhenry and Whiteside, 1974. 75 pp.

Teacher's manual to accompany *Early Indian Cultures of North America* discussion picture cards.

Bowles, R. P.; Hanley, J. L.; Rawlyk, G. A.; and Hodgins, B. W. *The Indian: Assimilation, Integration or Separation.* Canada: Issues and Options Series. Illus. Scarborough, Ont.: Prentice-Hall, 1972. 248 pp. $2.45.

A wide-range and diversified collection of excerpts from essays, articles, literature, and government documents covering both white and Indian opinion on the subject of native adjustment to the dominant society.

Brown, Dee. *Bury My Heart at Wounded Knee: An Indian History of the American West.* Toronto: Holt, Rinehart and Winston, 1971. 487 pp. Cloth, $10.95, Bantam paperback, $1.95.

An excellent, well-documented narrative of white incursions and Indian-white clashes as experienced by Indians during the "opening" of the American West — 1860 to 1890. Contains 45 photo-portraits.

Burnford, Sheila. *Without Reserve.* Illus. Markham, Ont.: Paperjacks, 1974. 242 pp. $1.75.

The author writes of her experiences living among Cree and Ojibway Indians on reserves in Northern Ontario, accompanied by an artist friend. The book was not originally meant for publication.

Canadian Association in Support of the Native Peoples. *Citizens Plus (Red Paper).* Edmonton: 1970. 100 pp. $2.00.

The principal Indian response to the 1969 White Paper on the Indian Policy of the Canadian Government.

Canadian Association in Support of the Native Peoples. *Statement of the Government of Canada on Indian Policy (White Paper).* Toronto: 1969. $1.00.

This controversial document elicited strong reactions from native leaders and organizations from across the country.

Canadian Civil Liberties Education Trust. *Indian Life and Canadian Law.* Toronto: 1973. 43 pp.

An impressionistic investigation of Indian relations with Canadian laws made up of a number of case studies with emphasis on Indians in Northern Ontario.

Canadian Government Publications. *Central Cree and Ojibway Crafts.* Illus. Ottawa: 1974.

A series of nine booklets on: ceremonial objects; ceremonial accessories; clothing; household accessories: bark; household accessories: fibre; food handling: wood; tools and weapons; transportation; and recreation and children's articles.

The format allows each booklet to be used as a teaching aid in the construction of various crafts.

———. *Indian and Inuit Authors: An Annotated Bibliography.* Ottawa: 1974. 108 pp.

This bibliography lists published works by Canadian Indian and Inuit authors up to 1972.

———. *Indian Education.* Ottawa: 1975.

Contains brief descriptions of current curriculum enrichment projects and teaching materials for Native Studies programs.

———. *Linguistic and Cultural Affiliation of Canadian Indian Bands.* Ottawa: 1970. 42 pp.

The book contains maps, charts, and statistical information on the language and cultural affiliation of Canadian Indians.

———. *Practical Programs in Homemaking and Related Activities.* 4 volumes. Ottawa: 1971.
Volume 1. Trapping and Fur Preparation.
Volume 2. Management and Care of the Home; Home Care for the Sick and Child-Care.
Volume 3. Clothing, Grooming, and Personal Appearance (includes patterns for traditional clothing).
Volume 4. Foods for Health (Student Handbook and Teaching Aid).

Cardinal, Harold. *The Unjust Society: The Tragedy of Canada's Indians.* Edmonton: Hurtig Publishers, 1969. 171 pp. $2.95.

The author, an Alberta Cree, writes an indictment of the treatment of Indians in Canada by church, school, and government. Includes a point-by-point analysis of the government's infamous Indian Policy Statement of 1969.

Carruthers, Janet. *The Forest Is My Kingdom.* Oxford Children's Library Series. London: Oxford University Press, 1968. 231 pp.

Perhaps there is a bit of Horatio Alger here. In spite of handicaps, talent will be recognized and rewarded. The values and poverty of life in the north woods are described in this simply written story suitable for the first two years of the Intermediate Division.

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Carter, Anthony Lawrence. *Somewhere Between.* Indian Heritage Series. Saanichton, B.C.: Hancock House, 1966. 79 pp. $10.95.

A collection of colour photographs that make the reader aware of the beauty and dignity of the native people of the Vancouver coast. Legends and contemporary articles about the coastal nations complement the photographs.

Catlin, George. *Letters and Notes on the Manners, Customs and Conditions of the North American Indians,* vol I. Illus. Don Mills, Ont.: General Publishing, 1973. 352 pp.

A fairly extensive reference work based on one man's opinions and observations in the 1800s.

Charlebois, Peter. *The Life of Louis Riel.* Illus. Toronto: N.C. Press, 1975. 254 pp.

An interpretation of Louis Riel from a non-traditional point of view.

Clutton-Brock, Elizabeth. *Woman of the Paddle Song.* Toronto: Copp Clark, 1972. 176 pp.

A novel based on David Thompson's journals depicting his life and travels as viewed by his wife. The book is suitable for the first two years of the Intermediate Division. Contains a bibliography.

Coatsworth, Emerson S. *Nomads of the Shield: Ojibwa Indians.* Illus. Ginn Studies in Canadian History. Toronto: Ginn, 1970. 24 pp. $5.50.

The family life, dwellings, crafts, methods of obtaining food, recreation, and beliefs of the Ojibway Indians are outlined in this short introductory guide.

———. *The Indians of Quetico.* Toronto: University of Toronto Press, 1973. 58 pp.

A good introduction for the student to the life-style and culture of the Ojibway people.

———. *Treaties and Promises: Saulteaux Indians.* Illus. Ginn Studies in Canadian History. Toronto: Ginn, 1971. 24 pp.

The changes in the Saulteaux Indians' life-style eventually leading to the signing of Treaty 3, after traders, trappers, missionaries, settlers, and government officials entered their land.

Coles Canadiana Collection. *Indian Treaties and Surrenders.* 3 vols. Toronto: Coles, 1971. $14.95 (teacher reference).

The texts of over 400 treaties, surrenders, deeds, and other land transactions, including the famous numbered treaties (1-11), are collected in a set first published in 1891 and reprinted in 1971. Includes maps and an index.

Craig, John. *No Word for Good-bye.* Toronto: Peter Martin Associates, 1969. 194 pp.

Ken Warren's fun-filled fifteenth summer at Lake Kinniwabi was spent in adventurous explorations with his Ojibway friend, Paul Onaman. They became involved in fighting a forest fire and Empirico's inevitable eviction of the Ojibway from the "company-owned" land. The novel provides a general outlook on Indian ways of thinking as shown in Ken and Paul's relationship.

Craven, Margaret. *I Heard the Owl Call My Name.* Toronto: Clark, Irwin, 1967. 138 pp. $4.95.

A novel centred around the life of a young priest among the Kwakuitl people.

Creighton, Luella Bruce. *Tecumseh.* Toronto: Macmillan. 1971. 159 pp. Hard cover, $4.95.

This is the story of Tecumseh, Chief of the Shawnee and the first great Indian leader of eastern North America, who tried to rally and unite all the scattered tribes from Lake Superior to the Gulf of Mexico. He fought skilfully and courageously, often against superior forces.

Cumming, Peter A., and Mickenberg, Neil H., eds. *Native Rights in Canada.* Don Mills, Ont.: General Publishing, 1972. 352 pp. Cloth, $12.95; paper, $7.95.

The theoretical and legal implications of treaties and aboriginal rights are presented, together with a historical survey of legal relations with Indians from east to west. Touches upon current issues concerning native rights. Includes maps.

Deloria, Vine, Jr. *God Is Red.* Toronto: George J. McLeod, 1974.301 pp. $8.95.

This serious and provocative analysis of Western Christianity is a call to a new religious freedom "amid the North American landscape, and among its first inhabitants, the Indians".

Dempsey, Hugh A. *Crowfoot, Chief of the Blackfeet.* Illus. Edmonton: Hurtig Publishers, 1972. 226 pp. $8.95.

An excellent biography of Crowfoot, a Blackfoot chief, who, in the 1800s,

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guided his people during the harassment, starvation and subjugation at the time of the Riel Rebellion and the disappearance of the buffalo.

de Vittoria, Francisco. *De Indis et De Jure Belli Relectiones.* Edited by Ernest Nys. Classics of International Law, Carnegie Institute. Dobbs Ferry, N.Y.: Oceana Publications, 1964.

Dewdney, Selwyn. *The Sacred Scrolls of the Southern Ojibway.* Illus. Toronto: University of Toronto Press, 1975. 199 pp. Cloth, $12.50.

Presents a wealth of information on Ojibway history through the examination and interpretation of Ojibway picture-writing on birch bark scrolls.

Dewdney, Selwyn; and Kidd, Kenneth E. *Indian Rock Paintings of the Great Lakes.* 2nd ed. Illus. Toronto: University of Toronto Press, 1973. 191 pp. $6.75.

Presents fascinating data for the Ojibway people's culture and life-style through the examination of rock paintings at various Ontario sites.

Dickason, Olive P. *Indian Arts in Canada.* Illus. Ottawa: Canadian Government Publications, 1972. 138 pp.

Some of the forces, both past and present, that affect the Indian artist today and will continue to do so in the future are examined.

Dockstader, Frederick J. *Indian Art in North America.* Illus. Toronto: McClelland and Stewart, 1961. $14.95.

A study of the development of Indian arts and crafts. A fifty-page introduction puts Indian art in the proper perspective and explains its evolution to contemporary expression. About 250 plates from representative groups throughout North America make this book an excellent reference for teachers who wish to add a Native Studies component to their Art program.

Dosman, Edgar J. *Indians: The Urban Dilemma.* Toronto: McClelland and Stewart, 1973. $3.95.

Despite a vast and rapidly expanding social welfare establishment in Canada, Indian poverty persists in our cities. This study, completed on the reserves of Saskatchewan and the city of Saskatoon, examines the native community and the reason for the failure of the official and voluntary poverty programs.

Driver, Harold E. *Indians of North America.* 2nd ed. Chicago: University of Chicago Press, 1961. 667 pp. Hard cover $12.50; paper, $6.50.

Describes the cultural patterns of Indians in a very clear and precise manner. Although most of the book concerns the U.S. Indian, much of it could apply to Canadian Indians.

Duff, Wilson. *Images Stone B.C.* Don Mills, Ont.: Oxford University Press, 1975. 188 pp. Cloth, $14.95; paper, $7.95.

A collection of photographs of the magnificent prehistoric stone sculptures of British Columbia accompanied by an informative text.

Dunn, Marty. *Red on White: The Biography of Duke Redbird.* Toronto: New Press, 1970. 120 pp.

The story of a contemporary Indian who has been influenced by both Indian and non-Indian cultures. Duke Redbird's own poems and illustrations are the best parts of the book.

Dunning, R.W. *Social and Economic Change among the Northern Ojibwa.* Toronto: University of Toronto Press, 1959. 217 pp. Hard cover, $8.50; paper, $3.50.

An analysis of the social organization of a hunting and fishing people who have had minimal cultural contact with the modern world. An excellent study of a contemporary native community.

Egoff, Sheila. *The Republic of Childhood: A Critical Guide to Children's Literature in English.* 2nd ed. Don Mills, Ont.: Oxford University Press, 1975. 335 pp. (teacher reference).

The author analyses the various types of children's literature. From the standards set up, she examines critically various writings for children. Of relevance are sections about Indian and Eskimo legends, as well as attempts at stories of social criticism by various authors.

Eisenberg, John A., and Troper, Harold. *Native Survival.* Canadian Critical Issues Series. Toronto: Ontario Institute for Studies in Education, 1973. 104 pp. $1.25.

Examines three broad issues through specific case studies: intrusion of outsiders upon Indian communites (e.g., James Bay); legal status of Indians under Canadian law; and government policy toward the education of native children.

Elliott, Jean Leonard. *Native Peoples.* Minority Canadians Series, vol. I. Scarborough, Ont.: Prentice-Hall, 1971. 169 pp. $3.95.

A selection of writings by various authors on the Indians, Inuit, and Métis of Canada illustrating the dynamics of prejudice and discrimination and the structures in society responsible for them.

Ellis, Eleanor A. *Northern Cookbook.* Illus. Ottawa: Canadian Government Publications, 1967. 358 pp.

This quality cookbook has clear directions and useful cooking tips on many recipes unique to northern Canada.

Frazier, Neta Lohnes. *Sacawjawea: The Girl Nobody Knows.* New York: David McKay, 1967. 182 pp.

A biography of the Indian guide of the Lewis and Clark expeditions.

Freeman, Madeline Austin. *A Horse for Running Buffalo.* Illus. Toronto: Van Nostrand Reinhold, 1972. 88 pp. $1.95.

A novel about a Blackfoot boy, Running Buffalo. The epilogue gives factual information concerning the Blackfoot people. The book contains photographs from the Glenbow Museum in Calgary.

Frideres, James S. *Canada's Indians: Contemporary Conflicts.* Scarborough, Ont.: Prentice-Hall, 1974. 209 pp. Cloth, $6.25; paper, $4.75.

A look at Indian-white relations and the social conditions of Indians in Canada through selected writings of white academics and Indians. Offers diverse opinions.

Fry, Alan. *How a People Die*. Markham, Ont.: Paperjacks, 1974. 167 pp. $1.50.

Fry, an Indian agent for fifteen years, has written a controversial documentary novel portraying the despair of life on an Indian reserve in western Canada.

Fumoleau, René *As Long as This Land Shall Last*. Toronto: McClelland and Stewart, 1975. $5.95.

A compilation of historical documents relating to Treaties 8 and 11 that should help students to understand the concerns of the native people of the Northwest Territories, their current struggle for recognition as a viable culture, and their claims to northern lands.

George, Chief Dan. *Indian Education: A Talk to Teachers*. Ottawa: Canadian Government Publications, 1967. 3-page leaflet.

Chief Dan George writes about his life and his feeling for the earth, nature, and the Indian people.

George, Chief Dan, and Hirnschall, Helmut. *My Heart Soars*. Saanichton, B.C.: Hancock House, 1974. 94 pp. Cloth, $9.95.

In a collection of poems and observations about his people, the writer makes some strong declarations on the plight of the Indian and an indictment of the white man's destruction of the environment.

Gooderham, Kent, ed. *I Am an Indian*. Illus. Don Mills, Ont.: J. M. Dent, 1969. 196 pp. Educational, $3.95; cloth, $5.25; paper, $2.85.

The history of the Indian people in Canada, their thoughts and experiences today, are reviewed in this anthology of stories, poems, and other writings by Indians.

———. *Nestum Asa: The Way It Was in the Beginning*. Illus. Canadian Concept Series. Toronto: Griffin House, 1970. 48 pp. $2.50. Teacher's guide, $5.00.

Nestum Asa or the way it was in the beginning, is a short story of how Indians in Canada first used the land on which they live.

———. *Notice: This Is an Indian Reserve*. Toronto: Griffin House, 1972. 83 pp. $4.50.

This book contains excellent pictures and poetry.

———. *The Days of the Treaties*. Illus. Canadian Concept Series. Toronto: Griffin House, 1972. 48 pp. $3.25; teacher's guide, $5.95.

The story of the impact of European civilization (traders, missionaries, settlers, and technology) on the life of the Indians in Canada.

Greene, Alma. *Tales of the Mohawks*. Toronto: J. M. Dent, 1975. 186 pp.

Stories of the supernatural with an Indian background. Some show the influence of the white man's culture and religion.

Grey Owl (pseud.) *A Book of Grey Owl: Pages from the Writings of Wa-Sha-Quon-Asin*. Edited by E. E. Reynolds. 2nd ed. Toronto: Macmillan, 1941. 272 pp.

A collection of some of the well-known Grey Owl wildlife stories.

———. *The Men of the Last Frontier*. Toronto: Macmillan, 1972. 253 pp. $4.95.

Describes the wonders of the wilderness life in Canada during the early 1900s. The author makes a strong plea for the conservation of our country's natural resources.

Gridley, Marion E. *The Story of the Iroquois*. Illus. New York: G. P. Putnam's Sons, 1969. 64 pp.

A background history of the Iroquois and their culture — their customs, dress, shelter, legends, and games. Some emphasis is given to the role of the Iroquois in American history.

Hall, D. M. *Mahjetahwin*. Northumberland and Newcastle Board of Education, 1973. 36 pp.

An excellent Native Studies guide. Examples showing the interrelationship of materials, activities, and objectives as they relate to the native context provide a model for further curriculum development.

Hardwick, Francis Chester. *When Strangers Meet: North American Indian Contribution to Canadian Society*. 2nd ed. Canadian Culture Series. Vancouver, B.C.: Tantalus, 1973. $2.50.

Harris, Christie. *Once More Upon a Totem*. Illus. New York: Atheneum, 1973. 195 pp. Toronto: McClelland and Stewart, 1973.

Three stories of the west coast people are retold in this book.

———. *Raven's Cry*. Canadian Favourite Series. Toronto: McClelland and Stewart, 1966. 193 pp.

The events, names, and places are real in this historical novel that poignantly describes the destruction of a proud culture in the lifetime of the central character.

———. *Sky Man on the Totem Pole?* Toronto: McClelland and Stewart, 1975. 167 pp.

In this rather fanciful story in poetic language, spacemen contact the earth and psychic energy comes from the plants. Perhaps spacemen did visit parts of the earth, accounting for some of our legends.

Harris, Chief Kenneth B., and Robinson, Frances M.A., eds. *Visitors Who Never Left: The Origins of the People of Damelahamid*. Vancouver: University of British Columbia Press, 1974. 129 pp. Cloth, $10.95; paper, $4.95.

An annotated collection of stories from the Critksan people of northern British Columbia, translated by Chief Kenneth B. Harris.

Hawkes, Christopher. *Sainte-Marie Among the Hurons*. Illus. Ginn Studies in Canadian History. Toronto: Ginn, 1972. 24 pp.

Sainte-Marie, a Jesuit mission, was established in the heart of the country of the Hurons in Georgian Bay. The history of Sainte-Marie is traced to its present status as a museum.

Hawthorn, H. B., ed. *Survey of the Contemporary Indians of Canada*. Ottawa: Canadian Government Publications. Part I, 1966, $5.50; Part II, 1967, $4.00.

This report on the economic, political, and educational needs of the

Indians and policies concerning Indians is commonly referred to as the Hawthorn Report.

Hays, Wilma Pitch Ford, and Vernon, R. *Foods the Indians Gave Us; How to Plant, Harvest and Cook the Natural Way*. Don Mills, Ont.: General Publishing, 1973. 113 pp.

This book on natural foods and their preparation is also a gardening guide and overall tribute to our Indian heritage. Each chapter devotes itself to a particular food — corn, peanuts, beans, tomatoes, etc. — with eight pages of recipes at the end.

Hendry, Charles Eric. *Beyond Traplines*. Toronto: Anglican Church of Canada, 1969. 102 pp. $2.25.

A study undertaken for the Anglican Church of Canada assessing the situation of the native peoples in Canada and the Anglican Church's work with them, with recommendations for action by the church.

Hertzberg, Hazel W. *The Great Tree and the Longhouse*. Toronto: Collier-Macmillan, 1966. 122 pp. $4.25; teacher's manual, $1.75.

An excellent resource book on the culture of the Iroquois which provides a good description and explanation of kinship and the role of the family, and a history of the Iroquois Confederacy.

Hofsinde, Robert. *Indian Music Makers*. Illus. New York: Morrow, 1967. 96 pp.

Offers insights into the common customs of the Indians through a look at their songs and musical instruments.

Hooke, Hilda Mary. *Thunder in the Mountains: Legends of Canada*. Don Mills, Ont.: Oxford University Press, 1969. 223 pp.

An enjoyable book for those willing to let their imagination roam free. It consists of both Indian and other Canadian legends — some amusing, others poetic.

Hoople, Joanne, and Newbery, J. W. E. *And What About Canada's Native Peoples?* Toronto: Canadian Association in Support of the Native Peoples, 1976. 55 pp. $1.50.

This booklet contains eight essays on timely topics about Canada's native people. It also has a section on native newspapers and resource centres.

Houston, James. *Songs of the Dream People*. Illus. Don Mills, Ont.: Longman, 1972. 83 pp.

This rich selection of Indian and Inuit songs is grouped regionally, with striking drawings of artifacts, art objects, and weapons to reflect a moving past. War chants, love poems, and hunting songs voice the imaginative powers of North America's native peoples.

Howard, Joseph Kinsey. *Strange Empire: Louis Riel and the Métis People*. Toronto: James Lorimer, 1974. 601 pp. $5.95.

The author describes the origin of the Métis, traces the development of the annual buffalo hunt (the centre of Métis life), tells the story of the two Métis rebellions, and explores the possibilities of the state that Louis Riel envisioned.

The Indian Act. Ottawa: Indian Affairs and Northern Development, 1970. $1.10. (First published in 1876.)

This edition contains revised statutes from 1880, 1924, 1951, and 1956.

Indian and Northern Curriculum Resources Centre. *A Syllabus on Indian History and Culture*. Saskatoon: College of Education, University of Saskatchewan, 1970. 46 pp.

Originally designed for grade 10 students, this syllabus is flexible enough for modification to the elementary level. It outlines study projects, questions, and activities, and has excellent bibliographies on three topics: the Canadian Indian prior to the coming of the Europeans; from European contact to the signing of the treaties; and the contemporary Indians and Métis.

———. *Indian, Métis and Eskimo Leaders in Contemporary Canada*. Saskatoon: College of Education, University of Saskatchewan, 1970.

Contains 15 photographs of contemporary Indian, Eskimo, and Métis people across Canada from different walks of life, with a biography compiled from the autobiographies of the people selected.

———. *The Musk-Ox*. Saskatoon: College of Education, University of Saskatchewan, 1968. 103 pp.

A bibliography compiled mainly as a source list for teachers of pupils of Indian and Inuit ancestry. It is comprised of five sections: Education; Teaching English as a Second Language; Cultural Anthropology; Culture Change; and Economic and Community Development.

Jenness, Diamond. *The Indians of Canada*. Illus. Anthropological Series, No. 15. 6th ed. Ottawa: National Museum of Canada, 1972. 452 pp.

Although the current edition is virtually unchanged from the 1932 original edition, Jenness' anthropological study remains a standard reference. It is well documented and highly readable but lacks information on contemporary Indians.

Jenness, Frances Eileen (Bleakney). *Indian Tribes of Canada*. Illus. Ryerson Paperback Series. Scarborough, Ont.: McGraw-Hill Ryerson, 1966. 123 pp. $2.95.

Based largely on *The Indians of Canada* by Diamond Jenness, this is a brief historical survey of the culture and technology of Indians in Canada by culture areas.

Johnson, Emily Pauline. *Flint and Feather: The Complete Poems of E. Pauline Johnson*. Markham, Ont.: Paperjacks, 1972. $1.25.

The collected poems of a Mohawk Indian, widely acclaimed when they first appeared some years ago, express the hopes, feelings, and tragedy of her people.

Johnston, Charles M. *Brant County: A History — 1784-1945*. Illus. Don Mills, Ont.: Oxford University Press, 1967. 188 pp.

The author's talent for effectively combining historical fact and an engaging writing style makes this volume interesting. Dates and facts appear to be well researched and footnoted where necessary.

Josephy, Alvin M., Jr. *The Indian Heritage of America*. New York: Knopf,

1968. 384 pp. Cloth, $10.00; paper, $1.65.

Written by an Indian, this book tries to define the true identity of the Indian against the stereotype.

———. *The Patriot Chiefs.* Toronto: Macmillan, 1969. Cloth, $5.75; paper, $1.95.

A book about Indian leaders written by an Indian.

Kane, Paul. *Wanderings of an Artist Among the Indians of North America.* Revised edition. Edmonton: Hurtig Publishers, 1967. 329 pp.

A classic by the pioneer Canadian painter, first published in 1859, illustrates the artist's travels to Vancouver Island and Oregon through the Hudson's Bay Company territory.

Kelley, Thomas P. *Run Indian Run.* Markham, Ont.: Paperjacks, 1972. 150 pp. $1.50.

On an October night in 1958, a tired old woman died in a hospital in Hazelton, British Columbia. Mention of her death, along with accounts of her memorable life, appeared in newspapers throughout Canada. What was the reason for such national interest? For more than fifty years, she had been the wife of Simon-Gun-an-noot, and her dusky beauty had inadvertently brought about Canada's strangest manhunt.

Ken, Della, and Goddard, P. E. *Indian Art and Culture of the Northwest Coast.* Illus. Saanichton, B.C.: Hancock House, 1974. 93 pp. Cloth, $7.95; paper, $3.95.

A detailed description of the culture and life-style of the native peoples of the B.C. coastal region supplemented by historical photographs. The text is more suitable for older students, but the pictures can enrich any discussion about west coast native cultures.

LaFarge, Oliver. *American Indian.* Illus. Don Mills, Ont.: Fitzhenry and Whiteside, 1960. 213 pp. Library ed., $8.63.

In this special edition for young readers, LaFarge surveys the history and culture of Indians from South to North America.

LaRoque, Emma. *Defeathering the Indian.* Illus. Agincourt, Ont.: Book Society of Canada, 1975. 82 pp. $2.95.

To LaRoque, a Cree-Métis from Alberta, defeathering means de-stereotyping. She aims her observations (based on personal experience) towards educators with the hope of developing respect for and understanding of native people among non-natives.

Leechman, Douglas. *Native Tribes of Canada.* Illus. Agincourt, Ont.: Gage Educational Publishing, 1956. 357 pp. Hard cover, $5.75; paper, $4.25.

An anthropological study of the environment, customs, beliefs, and activities of Canada's native populations in seven major areas. It presents a somewhat stereotyped view, but is generally acceptable at the Intermediate level.

MacEwan, J. W. Grant. *Portraits from the Plains.* Scarborough, Ont.: McGraw-Hill Ryerson, 1971. 287 pp. $9.95.

Welded together in a work of popular history are 33 biographies of Indians from the Canadian plains.

———. *Tatanga Mani: Walking Buffalo of the Stonies.* Illus. Edmonton: Hurtig Publishers, 1969. 208 pp. $3.50.

The story of a Stoney chief, present at the signing of Treaty 7 in 1871, who years later served as a popular emissary for peace.

MacLean, Hope. *Review of Indian Education in North America.* Toronto: Ontario Teachers' Federation, 1972. 150 pp. $3.50.

This book is excellent as a basic reference.

Manitoba Indian Brotherhood. *The Shocking Truth about Indians in Textbooks: Textbook Evaluation.* Winnipeg: 1975. $10.00.

A critical analysis of ten textbooks used in the elementary school system in Manitoba. Although it is useful as a guide to teachers for books under analysis, it does not give them enough help to evaluate other books.

Manuel, George, and Posluns, Michael. *The Fourth World.* Toronto: Collier-Macmillan, 1974. $7.95.

Describes the world of tomorrow as a nation state with many different and varied cultures and life-styles. It explains and contrasts the European and native Indian cultures, arguing that "for the native way of life to survive and for the European culture to continue and prosper, a new order must be developed".

McDiarmid, Garnet, and Pratt, David. *Teaching Prejudice.* Toronto: Ontario Institute for Studies in Education, 1971. $4.35.

A report to the Ontario Human Rights Commission that is applicable to anyone studying prejudice. It analyses the content of social studies textbooks used in Ontario. The study essentially deals with the formulation of social attitudes from one group to another, and how these are reflected in textbooks. It also provides criteria for evaluating textbooks.

McLuhan, T.C., ed. *Touch the Earth.* Toronto: New Press, 1971. 185 pp.

A selection of writings by North American Indian leaders arranged in four chronological sections. They describe the course of Indian history from the sixteenth century to the present, illuminating Indian values, religion, and life-styles. The psychology of the Indian mind is clearly shown, most notably in the emotional description of the Indian's deep attachment to Mother Earth. The reader is left with the thought that western society must radically change its present outlook and establish a respectful relationship with the land or face the consequence of a dying environment.

Meade, Edward. *Indian Rock Carvings of the Pacific Northwest.* Illus. Sidney, B.C.: Gray's Publishing, 1971. 96 pp.

A detailed examination of almost all known petroglyphs along the West Coast between Alaska and the Columbia River.

Meade, Margaret. *The Changing Culture of an Indian Tribe.* Toronto: Longman of Canada, 1966. 313 pp. $3.45.

Dr. Meade recounts the family life and social setting of an Indian tribe. She

describes the reserve, the political and economic situation of the tribe, and the question of racial guilt.

Miles, Charles. *Indian and Eskimo Artifacts of North America.* Illus. Chicago: Henry Regnery, 1963. 144 pp.

This pictorial guide contains over 2000 examples covering all major kinds of North American native-made artifacts — tools, weapons, pottery, baskets, boats, and regalia — with technical details of manufacture and lore from as far back as pre-Columbian times.

Monture, Ethel Brant. *Famous Indians.* Illus. Canadian Portraits Series. Toronto: Clarke, Irwin, 1960. 160 pp. $3.50.

Biographies of: Joseph Brant, an influential Iroquois who lived through the American Revolution; Crowfoot, a Blackfoot chief; and Peter Martin, who established the Independent Order of Foresters in Canada.

Morgan, John S., ed. *When the Morning Stars Sang Together.* Illus. Agincourt, Ont.: Book Society of Canada, 1974. 101 pp. Cloth, $8.95; paper, $3.50.

A collection of North American Indian myths and legends within the context of world folklore (especially Greek myths and biblical stories), illustrated by two native artists.

Morriseau, Norval. *Legends of My People: The Great Ojibway.* Edited by Selwyn Dewdney. Scarborough, Ont.: McGraw-Hill Ryerson, 1965. 130 pp. $7.95.

An Ojibway artist tells of the beliefs, tales, and legends of his people. Illustrated by the artist.

Mowat, Farley. *Lost in the Barrens.* Toronto: McClelland and Stewart, 1972. 184 pp.

Echoes of Swiss Family Robinson! Two boys, lost in the barren lands, survive the arctic winter through their own resourcefulness. The reader learns a great deal about how the native people have adjusted to such conditions. There are some fine descriptions of arctic life and landscapes.

———. *The Desperate People.* (Vol. 2 of *Death of a People: The Ihalmiut.*) Revised edition. Toronto: McClelland and Stewart, 1975. 271 pp. $5.95.

This story sensitively presents the abyss between the non-native contemporary culture and the traditional Eskimo culture existing in Canada's northland as recently as 1958.

Mowat, William, and Mowat, Christine. *Native Peoples in Canadian Literature.* Toronto: Macmillan of Canada, 1975, 122 pp. $3.25.

An anthology of literary material on native people in poetry and prose. Contains works by Chief Dan George, Rudy Wiebe, Duke Redbird, George Ryga, and others.

Nagler, Mark. *Natives Without a Home.* Canadian Social Problems series. Don Mills, Ont.: Longman of Canada, 1975. 83 pp. $2.95. (Teacher reference.)

A brief sociological examination of issues such as urbanization and deviance affecting natives who leave their home reserves.

———. *Perspectives on the North American Indian.* Carleton Library Series. Toronto: McClelland and Stewart, 1972. 302 pp. $3.95.

A collection of articles and papers from five areas of concern in Indian adjustment to North American society (acculturation, education, economic organization, social problems, and urban experience), taken from a sociological rather than an anthropological point of view.

National Indian Brotherhood. *Indian Control of Indian Education.* Ottawa: 1972. 38 pp. (Teacher reference.)

A major document outlining Indian recommendations relating to all aspects of Indian education. It has been accepted by the federal government and procedures are now underway to implement the concepts contained therein.

Ontario Secondary School Teachers' Federation. *Values Education: A Resource Booklet.* Toronto: 1975. $3.00.

This booklet was written to provide teachers with those techniques and methods necessary for making values an integral part of any curriculum.

Parker, Arthur C. *Parker on the Iroquois: Bound with Code of Handsome Lake, the Seneca Prophet; Constitution of the Five Nations; Iroquois Use of Maize and Other Food Plants.* 4 vols. Edited by William N. Fenton. Syracuse, N.Y.: Syracuse University Press, 1968. $8.95.

A compendium bringing together the works of the eminent anthropologist Arthur C. Parker.

Patterson, E. Palmer. *The Canadian Indian: A History Since 1500.* Illus. Don Mills, Ont.: Collier-Macmillan, 1972. 210 pp. Cloth, $6.95; paper, $3.00.

A history of Indian contact with the white man, from the traders and missionaries through the treaty times and the period of colonial administration, to the present time of protest over land claims and aboriginal rights.

Patterson, Nancy-Lou. *Canadian Native Art.* Illus. Don Mills, Ont.: Collier-Macmillan, 1973. 179 pp. $12.50.

A comprehensive study of Indian and Inuit arts and crafts in Canada — expressed in garments, sculpture, painting, architectural structures, tools, embroidery, masks, sacred artifacts, etc.

Pelletier, Emile. *A Social History of the Manitoba Métis.* Illus. Winnipeg: Manitoba Métis Federation Press, 1974. 150 pp.

An excellent book that explains the Métis community to the young student.

Pelletier, Wilfred. *For Every North American Indian Who Begins to Disappear, I Also Begin to Disappear.* Illus. Edited by Edwin R. Procunier. Agincourt, Ont.: Book Society of Canada, 1973. $20.00.

This collection of essays is concerned with the quality of human relations between the red and white peoples of this continent. Contributions are by Wilfred Pelletier (Odawa Indian) and others associated with the Nishnawbe Institute in Ontario. Illustrated by Daphne Odjig.

People of Native Ancestry Resource List. Toronto: Ministry of Education.

A listing of learning materials and resources for the Primary and Junior divisions.

Pratson, Frederick John. *Land of the Four Directions: A Portrait of North American Indian Life Today*. Toronto: Macmillan, 1970. 131 pp. $3.95.

A collection of sensitive photographs showing contemporary native peoples of New Brunswick and Maine — the Passamaquoddies, Maliseets, and Micmacs. The text builds an awareness and appreciation of the native person's point of view.

Ray, Arthur J. *Indians in the Fur Trade: Their Role as Trappers, Hunters, and Middlemen in the Lands Southwest of Hudson Bay, 1660-1870*. Toronto: University of Toronto Press, 1974. 249 pp. Cloth, $12.50; paper, $7.50.

The role of native people (rather than of Europeans) in the fur trade. This book is a departure from the normal approach to the topic.

Redsky, James. *Great Leaders of the Ojibway*. Edited by J. R. Stevens. Toronto: McClelland and Stewart, 1972. 127 pp.

These folktales of Misquonaqueb, the legendary chief and hero of the Ojibway, are followed by a description of Mide-wi-win, the Ojibway religion to which the author adheres.

Richardson, Boyce. *James Bay: The Plot to Drown the North Woods*. Toronto: Clarke, Irwin, 1972. 120 pp.

The Sierra Club is an international organization devoted to the study and protection of scenic and ecological resources. Richardson eloquently pleads the cause of the Cree Indian and condemns the Quebec government for its callous disregard for the rights of an entire people.

Ritzenthaler, Robert E., and Ritzenthaler, Pat. *Woodland Indians of the Western Great Lakes*. American Museum Science Book Series. Garden City, N.Y.: Natural History Press, 1970. 178 pp. $1.95.

Ritzenthaler, who has done fieldwork among the Ojibway and other tribes in the Great Lakes area, describes their life cycle, social organization, material culture, religion, games, and music.

Robertson, Heather. *Reservations Are for Indians*. Toronto: James Lorimer, 1970. 303 pp. Cloth, $11.00; paper, $3.95.

A reporter documents the life and socio-economic conditions in several Indian communities in northern Manitoba. Although a valuable account, the book has been criticized for its lack of perception.

Robinson, Percy James. *Toronto During the French Regime. A History of the Toronto Region from Brulé to Simcoe, 1615-1793*. Toronto: University of Toronto Press, 1965. 274 pp. Cloth, $7.50; paper, $3.50.

The first French explorers came in 1615, but the author concentrates on the years after the site of Toronto became a trading post (1720), and ends with its establishment as the town of York in 1793.

Rogers, Edward S. *Indians of Canada*. Illus. Series of 6 booklets. Toronto: Royal Ontario Museum, 1970. 16-20 pp. $.50.

The Indians of Canada: A Survey.
Iroquoians of the Eastern Woodlands. (St. Lawrence Valley and the Lake Huron-Lake Ontario areas)
Algonkians of the Eastern Woodlands. (Ojibway and Ottawa)
Indians of the Plains. (Blackfoot, Sarcee, Plains Cree, and others)
Indians of the North Pacific Coast. (Nootka, Haida, Tlingit, Kwakiutl, and others)
Indians of the Subarctic. (Algonkian Cree, Ojibway, and Montagnais; Athapaskan Dogrib, Chippewayan, and others)

The first booklet in the series provides a general history of the Indians in Canada. The other five discuss the way of life of Indians in the major geographical regions of Canada, thematically, according to location and environment, population, and languages, shelters and settlements, social organization, subsistence, trade, weapons, technology, recreation, clothing, and ritual and religion.

———. *False Face Society of the Iroquois*. Illus. 5W Series, No. 10. Toronto: Royal Ontario Museum, 1966. 16 pp. $.50.

The Iroquois had their own way of dealing with physical and psychosomatic illnesses. The best known of their curing rituals was performed by the False Face Society, whose nature and history is outlined in this booklet.

———. *Forgotten Peoples*. Illus. Toronto: Royal Ontario Museum, 1969. 107 pp. $3.00.

Based on collections housed in the Royal Ontario Museum, this handbook examines the natural, social, and supernatural environment of indigenous peoples in Africa, Asia, Australia, Oceania, and the Americas.

———. *Indians of Canada*. Canadian Jackdaws Series. Toronto: Clarke, Irwin, 1969. $3.50.

Source material concerning Indians of Canada is brought together in this folder containing a miscellaneous collection of documents, maps, correspondence, news clippings, etc.

———. *The Round Lake Ojibwa*. Art and Archaeology Occasional Papers. Toronto: Royal Ontario Museum, 1963. $3.00.

A descriptive monograph on the natural environment, economics and material culture, social organization, and religion of the Round Lake Ojibway, 200 miles north of Sioux Lookout, Ontario.

Rosenthal, Joe. *Indians: A Sketching Odyssey*. Toronto: Clarke, Irwin, 1971. 76 pp. $15.00.

Impressions of the effect of white society on Indian life and activity are recorded through sketches and narrative of travels to Indian communities in B.C., the Prairies, and the Northwest Territories.

ROM Indian Charts. Toronto: Royal Ontario Museum, 1970. 6 charts, $3.00 each.

A series of 5′ x 3′ colour charts on the arts, crafts, and technology of the Cree, Naskapi, Iroquois, and Assiniboine Indians in Canada.

Ryga, George. *Ecstasy of Rita Joe*. Vancouver: Talonplays, 1970. 99 pp. $2.50.

The rape of the mind and the confusion in adjusting to contemporary life in the city is represented in this highly acclaimed play.

———. *Indian*. Searchlights. Agincourt, Ont.: Book Society of Canada, 1967. 8 pp. $.20.

An Indian Affairs fieldworker loses his self-assurance upon meeting and talking with the Indian, portrayed as a lazy, gambling drunk. First in a collection of three plays.

Sealey, Bruce. *Stories of the Métis*. Winnipeg: Manitoba Métis Federation Press, 1975. 148 pp.

Stories and events about the Métis people, their struggles and emergence as a nation, written for the young student.

Sealey, Donald Bruce, ed. *Questions and Answers Concerning the Métis*. Winnipeg: Manitoba Métis Federation Press, 1973. 39 pp.

Contains sensitive sketches to introduce young people to the Métis community.

Sealey, Donald Bruce, and Kirkness, Verna J., eds. *Indians Without Tipis: A Resource Book by Indians and Métis*. Illus. Agincourt, Ont.: Book Society of Canada, 1974. 260 pp. $4.95.

This resource book for teachers and students written by Indians and Métis, presents a collection of articles dealing with various viewpoints.

Sealey, Donald Bruce, and Lussier, Antoine S. *The Métis: Canada's Forgotten People*. Winnipeg: Manitoba Métis Federation Press, 1975.

An excellent resource book on the history of the Métis.

Sheffe, Norman. *Canada's Indians*. Illus. Issues for the 70's Series. Scarborough, Ont.: McGraw-Hill Ryerson, 1970. 86 pp. Trade, $2.75; text, $2.50.

Short selections by native journalists, government representatives, and others focusing on the topic of Indian-white relations during the beginning of a resurgence of the Indian Rights Movement in Canada.

Sluman, Norma Pauline (Hardman). *Poundmaker*. Scarborough, Ont.: McGraw-Hill Ryerson, 1967. 301 pp. $7.95.

A fictionalized account of Poundmaker, Chief of the Battleford area (Sask.) Cree, who joined forces with Louis Riel and the Métis. Poundmaker was the adopted son of Crowfoot, the Blackfoot chief.

Soveran, Marilylle. *From Cree to English: Part One — The Sound System*. Saskatoon: Indian and Northern Curriculum Resource Centre, College of Education, University of Saskatchewan, 1970. 51 pp.

A manual for teaching English to Cree-speaking students that covers problems in learning a new sound system, including the elimination of accents, a description of phonemes in both English and Cree, and the use of specific procedures.

Stanley, George F. G. *The Birth of Western Canada: A History of the Riel Rebellions*. Toronto: University of Toronto Press, 1961. 475 pp. $6.50.

This detailed text looks at the reasons for the Riel rebellion from a new perspective.

Stevens, James R. *Sacred Legends of the Sandy Lake Cree*. Illus. Toronto: McClelland and Stewart, 1971. 144 pp. $6.95.

Of the 75 legends, 18 are about Wee Sa Kay Jac. The emphasis on nature and the elements of witchcraft and humour make for engrossing reading. The book is illustrated by Carl Ray, a Cree artist.

Storm, Hyemeyohsts. *Seven Arrows*. Illus. Mississauga, Ont.: Ballantine Books of Canada, 1975. $6.95.

This unique and moving novel about the ways of the Plains People is written by a Northern Cheyenne. It is superbly illustrated with over 150 photographs.

Such, Peter. *Riverrun*. Toronto: Clarke, Irwin, 1973. 145 pp. $2.50.

This novel depicts the life struggles of the last band of Beothuk.

Surtees, Robert J. *The Original People*. Illus. Toronto: Holt, Rinehart and Winston, 1971. 101 pp. $2.95.

A history of past relationships between Indians and the government, with excerpts from historical documents providing a background from which to view Indian affairs today.

Symington, D. Fraser. *The Canadian Indian*. Illus. Toronto: McClelland and Stewart, 1969. 272 pp. $25.00.

A profusely illustrated introductory survey of the Indians of Canada from 1600 to the present, using both a cultural-area and topical approach.

———. *Hunters of the Plains: Assiniboine Indians*. Illus. Ginn Studies in Canadian History. Toronto: Ginn, 1972. 24 pp.

A study of the culture and life of the Assiniboine Indians (whose country straddled what is now the United States-Canada border) centered around the buffalo.

———. *Seafaring Warriors of the West: Nootka Indians*. Illus. Ginn Studies in Canadian History. Toronto: Ginn, 1970. 24 pp.

The culture and technology of the Nootka Indians is described, including art, spiritual beliefs, potlach, whale hunts, and making of canoes.

Tetso, John. *Trapping Is My Life*. Toronto: Peter Martin Associates, 1970. 115 pp. $4.95.

In a combination of autobiography and legend, a Slavey hunter tells his stories of hunting and trapping near Fort Simpson, N.W.T., detailing his techniques and knowledge of animals.

Theriault, Yves. *Ashini*. French Writers of Canada Series. Montreal: Harvest House, 1972. 134 pp. $ .50.

This novel tells about the unique incidents in the life of a lone Montagnais Indian. A sensitive presentation of the wisdom and philosophy of Ashini.

———. *N'Tsuk*. French Writers of Canada Series. Montreal: Harvest House, 1972, 110 pp. $2.00.

In this novel a Montagnais woman speaks of her life, revealing her wisdom and philosophy to white women.

Tobias, Tobi. *Maria Tallchief*. Illus. Biography Series. Don Mills, Ont.: Fitzhenry and Whiteside, 1970. $3.95.

Maria Tallchief, an Osage Indian of Oklahoma is the subject of this short biography for youngsters. She became one of the finest ballerinas in the United States.

Trigger, Bruce G. *The Impact of Europeans on Huronia*. Toronto: Copp Clark, 1969. 64 pp. $1.55.

This book is meant for secondary school use. Questions for study are placed at the end of each chapter.

Underhill, Ruth Murray. *Red Man's Religion: The Beliefs and Practices of the Indians North of Mexico*. Chicago: University of Chicago Press, 1965. 301 pp.

The author has compiled an informative study of Indian religions north of Mexico. It is an interesting exploration and should be used as a general resource text on the subject.

Walsh, Gerald. *Indians in Transition*. Illus. Curriculum Resource Books Series. Toronto: McClelland and Stewart, 1971. 200 pp. $2.95.

A textbook approach to the study of the socio-economic condition of Indians in Canada and its roots, with excerpts from newspapers, studies, speeches, official documents, and other books.

Watson, Peter, and Munro, Ian. *The Native Peoples of Canada*. Illus. Nelson Canadian Studies Series. Don Mills, Ont.: Nelson, 1974. 48 pp. $1.50.

A short, introductory textbook survey of the history, culture, technology, and current situation of Indians in Canada from east to west.

Waubageshig, Comp. ed. *The Only Good Indian: Essays by Canadian Indians*. Don Mills, Ont.: New Press, 1970. 186 pp. Cloth, $8.50; paper, $3.50.

A collection of essays by native persons on such topics as Indian identity, racism, red power, aboriginal rights and education.

Welch, Ronald. *Mohawk Valley*. London: Oxford University Press, 1958. 226 pp.

The real emphasis of this book is the final struggle between the French and English for control of North America in the Seven Years War: Indian customs and problems are only incidental to the theme. It is a rather romantic book — a super-figure, false accusations, treachery, dramatic reconciliations, etc. There is one lurid account of a battle between Abenaki Indians and English troops near Ticonderoga, New York.

Whiteside, Don. *Aboriginal People: A Selected Bibliography Concerning Canada's First People*. Ottawa: National Indian Brotherhood, 1973. 345 pp. $6.50.

This comprehensive bibliography provides an excellent reference for all matters pertaining to native people. It contains a fair sampling of the major published works, and emphasizes unpublished speeches, reports, and proceedings of various conferences, as well as salient newspaper articles. The material is topically organized with a subject index and a list of over 1000 authors (native authors indicated).

Wilson, Rev. Edward F. *The Ojibway Language — A Manual*. Ottawa: Canadian Government Publications, 1968.

A manual for instruction in the Ojibway language in three parts: grammar; dialogue and exercise; and vocabulary.

Willis, Jane. *Geniesh: An Indian Girlhood*. Toronto: New Press, 1973. 199 pp. $8.50.

Willis, a Cree from the eastern shore of James Bay, tells of her life as a child and relates her ten-and-a-half bitter years in Anglican boarding schools.

Wright, J. V. *Ontario Prehistory*. Illus. Ottawa: Canadian Government Publications, 1972.

A graphic summary of archaeological research in Ontario that reveals the origins, traits, and life-styles of the province's earlier inhabitants.

Wuttunee, William I.C. *Ruffled Feathers: Indians in Canadian Society*. 2nd ed. Calgary: Bell Books, 1971. 174 pp. $2.50.

Wuttunee, a Cree Indian of Saskatchewan and a Calgary lawyer, vehemently criticizes traditional Indian views respecting their treaties and rights. He is against special status of any kind for Indians in Canada.

Zieman, Margaret K. *The First North Americans: How Men Learned to Live in North America*. Toronto: McClelland and Stewart, 1973. 96 pp.

A blanket type of book with short accounts of all native groups.

Periodicals

Agenutemagen
Union of New Brunswick Indians
181 West Moreland Street
Fredericton, New Brunswick
$2.50 yr. (monthly)

American Indian Cultural and Research Journal
Campbell Hall, Rm. 3221
University of California
Berkeley, California 90024
$4.00 yr. (monthly)

The Amerindian
1263 W. Pratt Blvd., Suite 909
Chicago, Illinois 60626

Arcturus
Editor of Publications
Program Development Division
Department of Education
Government of the Northwest Territories
Yellowknife, Northwest Territories

Art Crafts
National Indian Arts and Crafts Advisory Committee
Central Marketing Services
145 Spruce Street
Ottawa, Ontario K1R 6P1
$2.00 yr. (quarterly)

Blue Cloud Quarterly
Benedictine Missionaries
Blue Cloud Abbey
Marvin, South Dakota
$1.00 yr. (quarterly)

Canada Manpower Review
Canada Manpower, Review Section
Department of Manpower and Immigration
Ottawa, Ontario K1A 0J9
Free (quarterly)

CASNP Bulletin
Canadian Association in Support of the Native Peoples
251 Laurier Avenue, Suite 901
Ottawa, Ontario
(monthly)

Canadian News Synthesis Project
Box 6300, Station A
Toronto, Ontario M5W 1P7
$10.00 yr. individual, $20.00 yr. institution (monthly)

Dialogue North
Regional Information Services
Department of Indian and Northern Affairs
P.O. Box 1500
Yellowknife, Northwest Territories

Dimensions
The Ontario Métis-Non Status Indians Association
Thunder Bay, Ontario
$3.00 yr. (bi-monthly)

Educational Journal
Institute for the Development of Indian Law
927-15th Street, North West, Suite 200
Washington, D.C. 20005
(10 issues per yr.)

The Forgotten People
Native Council of Canada
77 Metcalfe, Suite 1010
Ottawa, Ontario K1P 5L6
$5.00 (monthly)

Gazette
Canadian Museums Association
P.O. Box 1328, Station B
Ottawa, Ontario K1A 0H4

Ha-Shilth-Sa
P.O. Box 1225
Port Alberni, B.C.
$5.00 yr. (irregular)

Ideas: A Business Newsletter for the Indian Community
Department of Indian and Northern Affairs
400 Laurier Avenue West
Ottawa, Ontario K1A 0H4
Free (quarterly)

The Indian News
Department of Indian and Northern Affairs
400 Laurier Avenue West
Ottawa, Ontario K1A 0H4
Free (monthly)

Indian Record
Oblate Fathers
1301 Wellington Crescent
Winnipeg 9, Manitoba
$3.00 yr., $5.00 2 yr. (6 issues)

Indian Truth
Indian Rights Association
1505 Race Street
Philadelphia, Pa. 19102

The Indian Voice
Homemakers Association Devoted to Interests of Native Canadians
Vancouver, B.C.
$3.00 yr.

Intercom
400 Laurier Avenue West
Ottawa, Ontario K1A 0H4

Inuit Monthly (Inuit Today)
Inuit Tapirisat of Canada
222 Somerset Street West
Ottawa, Ontario K1P 2G3
Membership subscription (monthly)

Le Métis
301-374 Donald Street
Winnipeg, Manitoba
$3.00 yr.

National Association of Friendship Centres News Magazine
353 Dalhousie Street, Rm. 203
Ottawa, Ontario K1N 7G1

National Congress of American Indians Bulletin
1430 "K" Street, Northwest
Washington, D.C. 20005
$5.00 yr. individual, $10.00 yr. organization (monthly)

Nesika
Union of British Columbia Indian Chiefs
2140 West, 12th Avenue
Vancouver, B.C.
Free to native registered Indians of B.C., $5.00 others (monthly)

New Breed
Métis Society of Saskatchewan
4 – 1846 Scarth Street
Regina, Saskatchewan
$6.00 yr. (monthly)

The New Nation
590 Main Street
Winnipeg, Manitoba
$3.00 person, $5.00 institution (monthly)

Newsletter
Association for Native Development in the Performing and Visual Arts
30 Bloor Street West
Toronto, Ontario M4W 1A2

North/nord
Canadian Government Publications
Supply and Services Canada
270 Albert Street
Ottawa, Ontario K1A 0S9
$6.00 yr. (6 issues)

Northian
College of Education
University of Saskatchewan
Saskatoon, Saskatchewan
$5.00 yr. (quarterly)

Rotunda
Royal Ontario Museum
100 Queen's Park Crescent
Toronto, Ontario M5S 2C6
$4.00 yr. (quarterly)

Tawow
Department of Indian Affairs and Northern Development
400 Laurier Avenue West
Ottawa, Ontario K1A 0H4
(quarterly)

Periodical Indexes

Canadian Periodical Index
c/o Canadian Library Association
151 Sparks St., Ottawa K1P 5E3

The Readers' Guide to Periodical Literature ($45.00 per year) and *The Abridged Readers' Guide to Periodical Literature* ($20.00 per year)
c/o H. W. Wilson C.
950 University Avenue
Bronx, N.Y. 10452

Subject Index to Children's Magazines
($11.00 per year)
2223 Chamberlain Avenue
Madison, Wisconsin 53705

The Canadian Newspaper Index
($195.00 per year)
Information Access
Box 34, Station S
Toronto, Ontario M5M 4L6

Newspapers

Akwesasne Notes
Mohawk Nation
P.O. Box 435
Rooseveltown, N.Y. 13683

Coraid News
P.O. Box 636
Orillia, Ontario L3V 6K5
(monthly)

Delaware Indian News
Moravian Band Office
RR # 3
Thamesville, Ontario N0P 2K0
(irregular)

Edmonton Native News
The Canadian Friendship Centre
10176-117th Street
Edmonton, Alberta

Indian Education Newsletter
Indian Education Resources Centre
Brock Hall, Room 106
University of British Columbia
Vancouver, B.C.

Kainai News
Box 58
Standoff, Alberta
(bi-monthly)

Kenomadiwin News
P.O. Box 402, Station F
Thunder Bay, Ontario P7C 4V9

Mandate
The United Church of Canada
47 Coldwater Road
Don Mills, Ontario M3B 1Y9

MicMac News
Union of Nova Scotia Indians
124 Memberton Street
Sydney, Nova Scotia
$3.00 (monthly)

The Native People
Alberta Native Communications Society
11427 Jasper Avenue
Edmonton, Alberta
$5.00 yr. (weekly)

Native Press
Indian Brotherhood of the Northwest Territories
Box 2338
Yellowknife, Northwest Territories
$5.00 yr. (bi-monthly)

The Nisnawbe News
Organization of North American Indians
Editorial Office, Rm. 110
Northern Michigan University
Marquette, Michigan
$5.00 yr. donation

Ontario Native Examiner
1300 Yonge Street, Suite 804
Toronto, Ontario M4T 1X3

Ontario Native Experience
120 Eglinton Avenue East, Suite 604
Toronto, Ontario M4P 1E2

Outlook, 73
P.O. Box 2223
Queen's Park
Toronto, Ontario M7A 1L2

Resources
Canadian Council of Resource and Environmental Ministers
1170 Beaver Hall Square
Montreal, Quebec

The Saskatchewan Indian
1114 Central Avenue
Prince Albert, Saskatchewan
$5.00 yr. Free to Saskatchewan Indians

Tekawennake
c/o Mrs. Carolyn Beaver
Woodland Indian Cultural-Educational Centre
P.O. Box 1506
Brantford, Ontario

Toronto Native Times
16 Spadina Road
Toronto, Ontario M5R 2S7

Films

Age of the Buffalo. 14 minutes, colour, 16 mm. 106C 0164 047. Montreal: National Film Board, 1964.

From paintings of the mid-1800s, this animated film creates a most convincing picture of the buffalo hunt, both as the Indians practised it and, disastrously, as the white hunters practised it.

The Ballad of Crowfoot. 10 minutes 18 seconds, black-and-white, 16 mm. 106B 0168 147. Montreal: National Film Board, 1969.

Canadian filmmaker, Willie Dunn, combines a collage of archival material with a self-composed folk ballad to produce a damning picture of the white man's exploitation of the Indian.

The Beaver Makes a Comeback. 15 minutes 10 seconds, colour, 16 mm. 106C 0154 030. Montreal: National Film Board, 1954.

An account of a government-sponsored beaver conservation project and what it meant to Indian trappers of the southeast James Bay area, prior to the recent hydro-electric developments in the same area.

By Instinct a Painter. 24 minutes, colour, 16 mm. Canadian Broadcasting Corporation, 1971. Distr. Visual Education Centre, Toronto.

Allen Sapp, a Cree Indian, who neither reads nor writes, communicates the life of his people on a reserve near North Battleford, Saskatchewan, through his paintings.

Cesar's Bark Canoe. 57 minutes 52 seconds, colour, 16 mm. 106C 0371 074. Montreal: National Film Board, 1971.

Cesar Newashish, a Cree from Manouane Reserve, builds a canoe in the traditional way, using birch bark, cedar splints, spruce roots, and gum. His hands work surely and methodically to create a beautiful and functional craft. The film is without commentary, but has text frames in Cree, English, and French.

Charlie Squash Goes to Town. 4 minutes 26 seconds, colour, 16 mm. 106C 0169 040. Montreal: National Film Board, 1969.

This animated film resists the idea that it is the destiny of Indian children to follow the advice of well-meaning Indians and non-Indians to work hard in school and be successful.

The Colours of Pride. 27 minutes 40 seconds, colour, 16 mm. 106C 0173 622. Montreal: National Film Board, 1973.

An introduction to four Canadian Indian painters whose work has stirred national and international interest in recent years. Despite the artists' differing styles and origins, their canvases reflect their common heritage. The painters are Norval Morriseau, Allen Sapp, Alex Janvier, and Daphne Odjig.

Cowboy and Indian. 44 minutes 59 seconds, colour, 16 mm. 106C 0172 033. Montreal: National Film Board, 1972.

The Indian is Robert Markle, from a family of Mohawk steel workers, and the cowboy is his long-time art associate, Robert Rayner. The film is a study of the r life-style, their mutual interests, and their friendship.

Cree Hunters of Mistassini. 57 minutes 53 seconds, colour, 16 mm. 106C 0174 001. Montreal: National Film Board, 1974.

During the winters, since times predating agriculture, the Cree Indian people of Mistassini have gone to the bush of the James and Ungava Bay area to hunt. This sensitive film expresses Cree beliefs and the ecological principles that are the foundation of their lives.

Early Man in North America. 14 minutes, colour, 16 mm. Toronto: MGM Productions, 1973. Distr. Visual Education Centre, Toronto.

Part of a series entitled *Origins of Man*, this film deals with native civilizations in North America. It gives an excellent overview of several spectacular cultures that existed in North America before the arrival of Europeans.

Encounter with Saul Alinsky. Part II. 32 minutes 6 seconds, black-and-white, 16 mm. 106B 0167 085. Montreal: National Film Board, 1967.

A provocative film in which young, articulate Indians test their inherent tolerant philosophy against the more pragmatic ideas of Saul Alinsky. The Indians argue for a revision of the outdated Indian Act by peaceful persuasion. Alinsky advocates a more direct development of power to bring about the changes they seek.

The First Americans. Part I. 10 minutes, colour, 16 mm. International Film Bureau, 1969. Educational Film Distributors, Toronto.

The film explores prehistoric man's cultural development in North America: the crossing of the land bridge from Asia; the dispersion of the groups; and the development of various languages and tribal customs.

Geronimo Jones. 21 minutes, colour, 16 mm. Learning Corporation of America, 1970. Distr. Marlin Motion Pictures Ltd., Port Credit, Ontario.

Geronimo, a young Apache boy, treasures the traditional stories from his grandfather. When he trades his grandfather's prized medallion for a television set that shows the Indians as the enemy, he and his grandfather are shaken and bewildered.

Glooscap Country. 13 minutes 45 seconds, colour, 16 mm. 106C 0162 025. Montreal: National Film Board, 1962.

The rich, scenic panorama of Nova Scotia's Minas Basin, a major tourist attraction, gives substance to the legend of Glooscap, an Indian god who was believed to live on what is now Cape Blomidon and to perform magic for his people.

God Help the Man Who Would Part with His Land. 46 minutes 49 seconds, black-and-white, 16 mm. 106B 0171 089. Montreal: National Film Board, 1971.

Mohawk Indians of the St. Regis Reserve near Cornwall, Ontario, contest the land claim to two islands in the St. Lawrence River being sub-divided for a summer cottage development.

Haida Carver. 12 minutes 13 seconds, colour, 16 mm. 106C 0164 079. Montreal: National Film Board, 1964.

On Canada's Pacific coast, a young Haida Indian artist shapes miniature totems from argillite. The film follows the artist to the island where he finds the stone, and shows how he carves it in the manner of his grandfather who taught him the craft.

High Steel. 14 minutes, colour, 16 mm. 106C 0165 111. Montreal: National Film Board, 1965.

The film describes the work of Indians from the Caughnawaga Reserve in Quebec as they erect the skyscrapers of New York. It includes scenes of the Indian community near Montreal.

Indian Dialogue. 27 minutes 43 seconds, black-and-white, 16 mm. 106B 0167 074. Montreal: National Film Board, 1967.

Canadian Indians discuss problems that cause them concern, particularly the threat to their culture by the predominant white society. A candid film that reveals the white man's predicament as well as the Indian's.

Indian Momento. 18 minutes 12 seconds, colour, 16 mm. 106C 0367 058. Montreal: National Film Board, 1967.

A tour of the Indians of Canada pavilion at Expo 67, conducted by a young Indian hostess who is first shown in her home.

Indian Relocation: Elliot Lake. 29 minutes 55 seconds, black-and-white, 16 mm. 106B 0167 075. Montreal: National Film Board, 1967.

An experiment to prepare Indians for city life through a program of vocational and academic education

carried out with families moved to the town of Elliot Lake in Northern Ontario from neighbouring reserves. The film offers insights into the sort of adjustments that the Indians face in this kind of programmed integration.

The Indian Speaks. 40 minutes 20 seconds, colour, 16 mm. 106C 0167 025. Montreal: National Film Board, 1967.

A film about Indians in many parts of Canada who are concerned about preserving what is left of their own culture and restoring what has been lost. One of the speakers is an artist who for a time lived in Toronto but returned to his reserve to devote his efforts to his own people; another is a business girl from Vancouver.

It's Our Move. 24 minutes 30 seconds, colour, 16 mm. 106C 0173 505. Montreal: National Film Board, 1973.

Changes are coming to Indian reserves in Ontario for a fuller and better life, mostly on the initiative of the Indian people themselves, but also with the support of the Department of Indian Affairs.

Job's Garden. 60 minutes, colour, 16 mm. Fournier/Richardson Productions, 1974. Distr. Canadian Film-Makers Distribution Centre, Toronto.

Job Bearskin speaks for the Cree Indians along the banks of La Grande River in northern Quebec about the government's hydroelectric project and how it will destroy the Indian's way of life and his hunting and fishing economy.

Like the Trees. 14 minutes 30 seconds, colour, 16 mm. 106C 0174 006. Montreal: National Film Board, 1974.

Rose, a Métis woman from northern Alberta, escapes an anguished existence in the city by rediscovering her roots among the Woodland Cree.

The Longhouse People. 23 minutes 2 seconds, colour, 16 mm. 106C 0151 012. Montreal: National Film Board, 1951.

The life and religion of the Longhouse people. We see how the Iroquois of today still maintains a link with his proud past.

The Loon's Necklace. 11 minutes, colour, 16 mm. 106C 0150 008. Montreal: National Film Board, 1950.

An Indian legend to explain the white band around the loon's black neck.

Magnificent Gift. 56 minutes, colour, 16 mm. Canadian Broadcasting Corporation, 1970. Distr. Visual Education Centre, Toronto.

Three hundred years of the fur trade in Canada, and how it completely changed the life of the Indian.

The Man Who Chose the Bush. 28 minutes 50 seconds, colour, 16 mm. 106C 0175 058. Montreal: National Film Board, 1975.

The story of an independent Métis who is remarkably determined and self-sufficient.

Mission of Fear. 79 minutes 13 seconds, black-and-white, 16 mm. 106B 0165 037. Montreal: National Film Board, 1965.

The story of the Jesuit martyrs who lived with their Huron converts in the region near what is now Midland, Ontario. The story is based on *Jesuit Relations*, the actual journals of mission life.

Nature in Indian Art. 2 minutes 45 seconds, colour, 16 mm. Toronto: Scano Media Incorporated, 1975.

This film looks at a wide range of Indian art from centuries-old embroideries and beadwork to contemporary oil paintings.

Norval Morriseau. 16 minutes, colour. Toronto, Marlin Motion Pictures, 1969.

The Ojibway painter talks of the injustices deal: his people by the white man and his desire to preserve, through his art, the myths and legends of the Ojibway against the further intrusion of white culture.

The Other Side of the Ledger. 42 minutes 22 seconds, colour, 16 mm. 106C 0172 067. Montreal: National Film Board, 1973.

This film, narrated by George Manuel, the former president of the National Indian Brotherhood, presents the views of Canadian Indian and Métis groups in voicing their feelings about the Hudson's Bay Company on the occasion of the latter's 300th anniversary.

Our Dear Sisters. 14 minutes 40 seconds, colour, 16 mm. 106C 0175 048. Montreal: National Film Board, 1975.

Alanis O'Bamsawin, a native North American performer and filmmaker, tells us about her life and what she sees. Her observations shake the cultural assumptions that non-natives might have about native women.

Our Land Is Our Life. 57 minutes 50 seconds, colour, 16 mm. 106C 0174 152. Montreal: National Film Board, 1974.

The Cree of the Mistassini area of northern Quebec have been offered "compensation" by the Quebec government for the James Bay power project. This film presents the issues: The Conflict; The Hunting Culture; The Schools; The Villages; The Fight for the Land.

The Paradox of Norval Morriseau. 28 minutes, colour, 16 mm. 106C 0174 543. Montreal: National Film Board, 1974.

An in-depth study of the Ojibway painter — the man and his art. For mature audiences.

Paul Kane Goes West. 14 minutes, colour, 16 mm. 106C 0172 095. Montreal: National Film Board, 1972.

This film is based on the drawings and paintings of Paul Kane (1810-1871), and selections from the journal that the artist kept during many years of travel in the Canadian west.

Pow Wow at Duck Lake. 14 minutes 30 seconds, black-and-white, 16 mm. 106B 0167 076. Montreal: National Film Board, 1967.

A discussion at Duck Lake, Saskatchewan, presents Indian-Métis problems before a gathering of Indians and whites. The kind of schooling available to Indians and the limitations of an education that restricts their development in their chosen way are among the topics covered.

Race of the Snow Snakes. 8 minutes, colour, 16 mm. 106C 0172 538. Montreal: National Film Board, 1972.

A vivid presentation of a traditional winter sport of the Iroquois, the snow snake. The six-foot-long, metal-tipped rods can be made to slide up to a mile, reaching speeds of seventy-five miles per hour.

Standing Buffalo. 23 minutes 3 seconds, colour, 16 mm. 106C 0168 100. Montreal: National Film Board, 1968.

An account of a rug-making co-operative organized by Sioux Indian women on the Standing Buffalo Reserve in the Qu'Appelle Valley of southern Saskatchewan. The Sioux are noted for their distinctive, colourful designs. The film presents details of their handicraft and the day-to-day life of the co-operative.

Summer: Impressions. 9 minutes, colour, 16 mm. Toronto: Moreland-Latchford Productions, 1967.

An Indian boy helps his father build a birch bark canoe that they later manoeuvre in a fast-flowing river.

These Are My People. 13 minutes 18 seconds, black-and-white, 16 mm. 106B 0169 042. Montreal: National Film Board, 1969.

This film, shot at Akwesasne (St. Regis Reserve) by an Indian film crew, shows two spokesmen explaining historical and other aspects of Longhouse religion, culture, and government.

This Land. 57 minutes, black-and-white, 16 mm. 106B 0168 041. Montreal: National Film Board, 1968.

The Nishga Indians of British Columbia are challenging the white man's ownership of land which was never legally purchased by treaty from the Indians. The film documents the Indians' deplorable living conditions, and the community's attempts to receive compensation from the government.

This Riel Business. 27 minutes 20 seconds, colour, 16 mm. 106C 0174 055. Montreal: National Film Board, 1974.

Scenes from a play about Louis Riel interspersed with interviews and reactions from the Métis audience.

This Was the Time. 15 minutes 57 seconds, colour, 16 mm. 106C 0170 593. Montreal: National Film Board, 1970.

A new totem is raised at Masset in the Queen Charlotte Islands. The Haida Indians celebrate this special day with song, dance, and food, while remembering their glorious past.

The Trout Lake Cree. 57 minutes, black-and-white, 16 mm. Sherwood Park, Alberta: Viator Films, 1970. Distr. Canfilm Media, Willowdale, Ontario.

This film documents the way of life of the Trout Lake Cree of Alberta, with emphasis on the traditional role of hunting, fishing, and trapping in community life. It describes how these ancient methods of survival have formed the basis of the group's culture and values.

Village in the Dust. 18 minutes 55 seconds, colour, 16 mm. 106C 0162 067. Montreal: National Film Board, 1962.

The story of an archaeological excavation of an Indian village site close to Toronto, uncovered when a bulldozer brought up ancient skeletons. The film shows the amazing finds made by experts from the Royal Ontario Museum.

Who Were the Ones? 7 minutes 28 seconds, colour, 16 mm. 106C 0172 065. Montreal: National Film Board, 1972.

Through song, this film by a native film crew expresses bitter memories of trust repaid by treachery, and friendship by exploitation. It depicts the native view of North American history after the arrival of the Europeans.

You Are on Indian Land. 36 minutes 48 seconds, black-and-white, 16 mm. 106B 0169 017. Montreal: National Film Board, 1969.

A report on a protest demonstration by the Mohawk Indians of Akwesasne (St. Regis Reserve near Cornwall) against import duties charged by the Canadian Government on personal purchases made in the United States.

Videotape

All videotapes in this section are available from:
Ontario Educational Communications Authority (OECA)
VIPS Distribution
2180 Yonge Street
Toronto, Ontario M4S 2C1
and,
Scano Media Incorporated
Box 373, Station A
Toronto, Ontario M5W 1C2

Audio and video programs from the OECA must be ordered on a VIPS order form and returned to:
VIPS Order Desk/OECA
Box 200
Postal Station Q
Toronto, Ontario M4T 2T1

Dubbing Rates

The dubbing rates for Ontario elementary and secondary schools, and school board audio-visual centres are as follows:

On customer-supplied tape

0-30 min.	$6.00 on all formats
31-60 min.	$12.00 on all formats

On OECA-supplied tape

	½" cartridge	¾" cassette
10 min.	N/A	$17.00
20 min.	$18.00	$18.00
30 min.	$22.00	$19.00
60 min.	N/A	$31.00
	½" open reel	1" open reel
10 min.	N/A	N/A
20 min.	N/A	N/A
30 min.	$15.00	$30.00
60 min.	$27.00	$43.00

Special Dubbing Rates

Special dubbing rates are available to Ontario elementary and secondary schools, and school board audio-visual centres beyond the range of the

Channel 19 signal area. School systems within the signal area who do not receive a usable signal may apply for special rates subject to signal investigation.

On customer-supplied tape

0-30 min.	$3.00 on all formats
31-60 min.	$6.00 on all formats

On OECA-supplied tape

	½" cartridge	¾" cassette
10 min.	N/A	$14.00
20 min.	$15.00	$15.00
30 min.	$19.00	$16.00
60 min.	N/A	$25.00
	½" open reel	1" open reel
10 min.	N/A	N/A
20 min.	N/A	N/A
30 min.	$12.00	$27.00
60 min.	$21.00	$37.00

Ballad of Crowfoot. 15 minutes, black-and-white. BPN 580219. OECA. Expiry: August 31, 1980.

Canadian filmmaker, Willie Dunn, combines a collage of archival material with a self-composed folk ballad to produce a damning picture of the white man's exploitation of the Indian. (Produced by the National Film Board.)

Beware of Pale Imitations. 28 minutes, colour. Scano Media. Purchase, $250.00; rental $25.00 per day.

An interview with Roy Bonniesteel in which he discusses the need to examine native arts and crafts in order to determine what is "real" or not.

Buffy. 60 minutes, colour. BPN 132704. OECA. Expiry: August 27, 1982.

An open-air concert taped at Ontario Place hosted by Harry Belafonte and featuring singer Buffy Sainte-Marie. The concert reveals Sainte-Marie's range as she goes from older songs of protest ("Now that the Buffalo's Gone"), to upbeat numbers ("He's an Indian Cowboy in the Rodeo"), to love songs ("Breathe and Fly").

Canadian Canvas. 28 minutes, colour. Scano Media. Purchase, $250.00; rental, $25.00 per day.

An interview with three artists (Alex Janvier, Daphne Odjig, and Arthur Shilling) from different parts of the country who express different concepts in their work, but who all contributed greatly to the Canadian art scene in the last ten years with their personalized art forms.

Canadian Indian Arts and Crafts. 28 minutes, colour. Scano Media. Purchase, $250.00; rental, $25.00 per day.

The traditional crafts of carving, pottery, and silverwork are represented by some of the best exponents of these crafts who explain the background and materials involved.

I Can Get It for You Wholesale. 60 minutes, colour. BPN 111801. OECA. Expiry: unlimited.

A fascinating program documenting the long and bitter history of the white man's exploitation of Indian lands. To the Indians, the land is sacred, the all-nourishing mother; to the white man, land means power.

Land Before Time. 30 minutes, colour. BPN 120603. OECA. Expiry: March 14, 1980.

A dramatic portrayal of Inuit legends by the Canadian Mime Theatre Company.

The Loon's Necklace. 10 minutes, colour. BPN 581911. OECA. Expiry: March 31, 1980.

Winner of many national and international awards, this Indian legend tells how the loon acquired the white stripes around its neck. (Produced by Imperial Oil.)

Our Home — Their Native Land. 60 minutes, colour. BPN 116603. OECA. Expiry: January 31, 1980.

Examines the relationship between Indians and white men by looking at white attitudes. Items: Brebeuf; Father Lacombe; Kenora; Tom Longboat.

Pauline Johnson. 30 minutes, colour. BPN 682702. OECA. Expiry: August 31, 1980.

E. Pauline Johnson, daughter of a white woman and a Mohawk Indian chief, grew up to be one of Canada's foremost poets. In her writings she celebrated the fact of being Canadian, and through her performances gave Canada a taste of nationalism. (Produced by the C.B.C. and the Council of Ministers of Education, Canada.)

Riel and the National Dream. 30 minutes, black-and-white. BPN 001890. OECA. Expiry: February 10, 1978.

This program examines the Northwest Rebellion of 1885 through the eyes of three men: Louis Riel, Gabriel Dumont, and John A. Macdonald.

The Spirit of Creation. 30 minutes, black-and-white. BPN 582607. OECA. Expiry: unlimited.

This program looks at the spiritual side of the life of North American Indians, a side which was closely bound to the environment. The Peace Pipe ceremony of the Woodland Peoples, and the Potlach of the West Coast Indians are described. (Produced by the C.B.C. and the Council of Ministers of Education, Canada.)

A Spontaneous People. 30 minutes, black-and-white. BPN 682604. OECA. Expiry: unlimited.

This program examines the historical background and culture of the North American Indian beginning with his arrival from across the Bering Straits. Cultural identity is shared by peoples from South America to the Arctic, although a great variety of life-styles exists. Unfortunately, records of this period are incomplete because the American Indian relied on oral tradition to transmit his culture. (Produced by the C.B.C. and the Council of Ministers of Education, Canada.)

To Walk with Dignity. 50 minutes, colour. BPN 106501. OECA. Expiry: February 6, 1978.

Written by the native poet, Duke Redbird, this program looks at Canadian Indians from an Indian point of view. Communication problems and contrasting Indian life-styles are vividly illustrated.

The Useful Arts. 30 minutes, black-and-white. BPN 582606. OECA. Expiry: unlimited.

Through interviews and legends, the cultures of the Hurons, the Plains Indians, and the West Coast natives before and after the arrival of the white man are described. (Produced by the C.B.C. and the Council of Ministers of Education, Canada.)

Audiotape and Discs

Audiodiscs

Ballard, Louis W. *American Indian Music for the Classroom*. Produced by Canyon Records.

A classroom learning package consisting of four recordings of tribal music, a teacher's guidebook, a map, and bulletin board photographs.

Kurath, Gertrude P. *Songs and Dances of the Great Lakes Indians*. Distr. Scholastic Books, Richmond Hill, Ontario.

Authentic Algonquin and Iroquois music recorded by anthropologist Gertrude P. Kurath. Lyrics included with notes.

Peacock, Ken. *Indian Music of the Canadian Plains*. Distr. Scholastic Books, Richmond Hill, Ontario.

Eighteen ceremonial and tribal songs of the Cree, Blood, and Blackfoot tribes accompanied by notes.

Audiotapes

The following audiotapes of Ontario and Canadian Educational Radio Broadcasts are available from:
Ontario Educational Communications Authority,
VIPS Distribution
2180 Yonge Street
Toronto, Ontario M4S 2C1

Each order must include the following information:
1. Series title
2. Program title
3. Basic Program Number (B.P.N.), or Master Tape Number

Audiotapes cost $3.50 for 1/4" reel-to-reel, and $2.00 for C-60 cassette per half-hour of programming.

All audio programs are provided on OECA-supplied tape. Because of technical difficulties, customer-supplied tape is not accepted.

Series: *How: The Way It Was — The Way It Is.* (23 programs) Through legends, songs, poems, descriptions of games and dances, narrations, stories, interviews, and informal conversations, native life and history are recounted.

1. "The Beliefs of Native People Before the Coming of the White Man". 27 minutes. BPN 540201.
2. "How Native People Lived Before the White Man Came". 27 minutes. BPN 540202.
3. "The Coming of the White Man — History Begins". 27 minutes. BPN 540203.
4. "Interaction of Native People and the First White Men. The Meaning of Oral History". 27 minutes. BPN 540204.
5. "The Historical Perspective of Native Peoples". 27 minutes. BPN 540205.
6. "Internal Strife Among Native People, and Conflict between the British and French". 27 minutes. BPN 540206.
7. "The Conflict of Beliefs between the Red Man and the White Man". 27 minutes. BPN 540207.
8. "The War of 1812". 27 minutes. BPN 540208.
9. "Christmas". 27 minutes. BPN 540209.
10. "Choices Facing Native Peoples — Old Ways and New". 27 minutes. BPN 540210.
11. "The Gun Appears — The White Man's Disrespect for Native Ways". 27 minutes. BPN 540211.
12. "Nature, Progress, and Ecology". 27 minutes. BPN 540212.
13. "Degradation of Native People". 27 minutes. BPN 540213.
14. "The Power of Native Legends and Beliefs". 27 minutes. BPN 540214.
15. "Religion: Old and New". 27 minutes. BPN 540215.
16. "Indian Heroes and Indian Militants". 27 minutes. BPN 540216.
17. "Broken Promises". 27 minutes. BPN 540217.
18. "The Place of Symbols and Magic in the Lives of Native Peoples". 27 minutes. BPN 540218.
19. "Accommodating Change: Use of Tobacco". 27 minutes. BPN 540219.
20. "Accommodating Change: Alcohol and Stereotyping". 27 minutes. BPN 540220.
21. "Ecology and the Effect of Greed". 27 minutes. BPN 540221.
22. "Responses to the Values of the White Man". 27 minutes. BPN 540222.
23. "An Overview of Conflicts Facing People of Native Ancestry Today". 27 minutes. BPN 540223.

Series: *Indian Legends and Music.*
Part 1: 30 minutes. BPN 501401.

"The Gum Woman", a four-hundred-year-old legend, is told by George Clutesi, a West Coast Indian who also discusses the importance and origin of legends.

Part 2: 30 minutes. BPN 501402.

"How the Salmon Came to Squamish Waters", a Squamish Indian legend, followed by a tale, "The Thunderbird and the Trees", narrated with sound effects.

Part 3: 30 minutes. BPN 501403.

"The Forbidden Mountain", an Ojibway legend, is narrated by Allan Maitland, followed by Alanis O'Bamsawin talking to Lily Barnes about the importance of legends.

Part 4: 30 minutes. BPN 501404.

"Some Adventures of Wesakachak" comprises two tales of the Cree Indians. Following these, Allan Maitland takes the listeners through a story with sound effects and narration and invites them to participate.

Series: *What Next!*
Part 1: "Navabozho and T.J.". 30 minutes. BPN 500505.

Sharing in a number of Indian games and activities makes this an exciting adventure.

Part 2: "How the Human People Got the First Fire". 15 minutes. BPN 501302.

The story of how Son of Deer captured the fire from the Wolf People and brought it to the Human People.

Part 3: "Ko-Ishin-Mit and Son of Eagle". 15 minutes. BPN 501310.

The legend is taken from *Son of Raven, Son of Deer* by George Clutesi. A greedy Son of Raven finds that imitating the eagle gets him no salmon.

Series: *Johnny Yesno.*
Part 1: "Indian Tribes in Ontario". 30 minutes. BPN 501501.

A brief summary of the ten Indian tribes who reside in Ontario.

Part 2: "Contributions from the Indian". 30 minutes. BPN 501502.

Some of the contributions of the native peoples. Includes a commentary on the government structure of the Six Nations.

Part 3: "An Indian Reservation". 30 minutes. BPN 501503.

Visits to two reserves: Fort Hope on the Albany River, where Indians live the way they did two hundred years ago; and a reserve in Southern Ontario, where Indians have every modern convenience.

Part 4: "Trapping Is My Life". 30 minutes. BPN 501504.

A visit to Algonquin Park where Dan Sarazin still traps beaver and builds birch-bark canoes. Step by step he explains how to build a canoe.

Part 5: "Indian Drums". 30 minutes. BPN 501505.

A selection of Indian music with explanations of different drum beats and songs.

Series: *Now Hear This! Indians of North America.*
Part 1: 30 minutes. BPN 500110.

A series of dramatic interludes with songs by Buffy Sainte-Marie that throw light on some of the white misconceptions about the Indians.

Part 2: 30 minutes. BPN 500111.

Alanis O'Bamsawin, an Abenakis folk singer and storyteller from Montreal, tells us about her songs and her life and relates a Navabozho legend.

Part 3: 30 minutes. BPN 500112.

Indian children from New Central School at Ohsweken on the Six Nations Reserve express in words and music their feelings and ideas about their culture. Teachers and parents add their voices to this documentary.

Part 4: 30 minutes. BPN 500113.

This documentary examines Indians and their relationship to the land. Children and adults discuss the topic.

Series: *All That Remains.*
Part 1: "Legend". 30 minutes. BPN 551001. Expiry: January 7, 1979.

Alanis O'Bamsawin, Lloyd Caibaiosai, and Basil Johnson take a look at Indian legends, how they are told, and why they are important. Even an Indian's name has a story behind it. The legend is used as an allegory and a teaching tool.

Part 2: "Painting". 30 minutes. BPN 551002. Expiry: January 14, 1979.

Lloyd Caibaiosai talks about how he started to paint and why he paints legends. Blake Debassige describes his style of X-ray painting. Saul Williams, Ben Cheechee, and Tom Hill contribute their opinions.

Part 3: "Oral History". 30 minutes. BPN 551003. Expiry: January 21, 1979.

Mary Lou Fox Radulovich, the Director of the Ojibway Cultural Foundation, discusses the lack of written, documented history of the Indian people. The Indian's history is an oral history; the living people are the textbooks.

Part 4: "Song". 30 minutes. BPN 551004. Expiry: January 28, 1979.

Alanis O'Bamsawin tells some of the oral history of her tribe which still survives in song. "Who Were the Ones?" introduces the work of Willie Dunn and Johnny Yesno. Mary Lou Fox Radulovich sings a legend. The insistent beat of the drum reminds us that much of Indian singing is accompanied by dancing.

Part 5: "Poetry". 30 minutes. BPN 551005. Expiry: February 4, 1979.

The poetry of E. Pauline Johnson, Duke Redbird, and other Indian poets. The poems convey the legends, history, and heritage — the complete Indian experience.

Materials in Other Media

Filmstrips

Archaeology. "The Iroquoian People", No. 1701. "Developing an Iroquoian Village Site", No. 1702. Scarborough: E.T.H.O.S. 2 filmstrips, 1 cassette, teacher's manual, and reading script. $24.50.

These filmstrips look incisively at the culture of the Iroquoian people.

The Art of the Totem Pole. 50 frames, colour, captions. 205C 171 003. Montreal: National Film Board, 1971. Distr. Visual Education Centre, Toronto.

This picture study of Canada's best-known sculptural forms shows the variety and significance of the mythical characters and the artistic conventions employed by the Indian artists who carved the totem poles.

Canadian Indian People. Scarborough: E.T.H.O.S. 2 filmstrips, 1 cassette, teacher's manual, and reading script. $24.50.

"Cultural Projects on Manitoulin", No. 511. An account of ventures by the Ojibway people of Manitoulin Island to re-establish some of the traditional practices of the people in their schools.

"Smoking Fish", No. 512. A group of Indian boys at Wikwemikong School on Manitoulin Island engaged in catching, dressing, and smoking suckers in the traditional way.

Charlie Squash Goes to Town. 35 frames, colour. 205C 0170 001. Montreal: National Film Board, 1970. Distr. Visual Education Centre, Toronto.

A humourous cartoon story depicting the problem of the Indian faced with a choice between the old and the new ways.

The Colours of Pride. 13 minutes, colour. 60 frames with tape cassette. Toronto: Scano Media Incorporated, 1974.

The emergence of a new group of Canadian Indian painters — artists who have assimilated the influence of their traditional culture in the expression of modern art. They include: Norval Morriseau, Daphne Odjig, Allan Sapp, Alex Janvier, and Arthur Shilling.

A Day in the Life of an Indian Boy. 37 frames, colour, captions. 205C 0164 701. Montreal: National Film Board, 1964. Distr. Visual Education Centre, Toronto.

A day in the life of a Naskapi Indian boy in Labrador adept with his spear, rifle, and canoe.

A Day in the Life of an Indian Girl. 38 frames, colour, captions. 205C 0164 700. Montreal: National Film Board, 1964. Distr. Visual Education Centre, Toronto.

A day in the life of a seven-year-old Naskapi Indian girl in Labrador.

Haida Argillite Carvings. 36 frames, black-and-white, captions, manual. 205B 0158 100. Montreal: National Film Board, 1958. Distr. Visual Education Centre, Toronto.

Indian Culture in Canada. Scarborough: E.T.H.O.S.
The pictures used in this series of filmstrips were taken mainly during a summer journey in 1973 which began at Midland (Sainte-Marie Among the Hurons) and ended at Alert Bay in British Columbia. Reserves, friendship centres, provincial Indian headquarters, and universities with native programs were visited. Set of 2 filmstrips, 1 cassette, and reading script, $24.50.

501 "Indians: Yesterday and Today"
502 "Indian Leaders and Centres of Renewal"
503 "Indian Arts and Crafts"
504 "The Medicine Wheel"
505 "Totem Pole Tales"
506 "Indian Dances and Masks"
507 "The Symbol in Indian Art"
508 "Mother Earth: An Indian View"

Indian Snowshoes. 32 frames, colour, captions. 205C 0163 700. Montreal: National Film Board, 1963. Distr. Visual Education Centre, Toronto.

Photographs of each step as an Indian craftsman shapes the frame and weaves the webbing for a pair of snowshoes.

Legends of the MicMacs. 0280. Montreal: International Cinemedia Limited. 4 sound filmstrips, $59.00.

Three of the sound filmstrips in this series are Indian legends (The Legend of the Loon, The Legend of Mikchik, and How Summer Came to Our Land) performed by beautifully-crafted puppets. In one of the filmstrips ("Telling Stories with Puppets and Masks"), members of the Mermaid Theatre of Nova Scotia demonstrate how the masks and puppets are made.

Masks of the North American Indians. 30 frames, colour, manual. 205C 0153 703. Montreal: National Film Board, 1953. Distr. Visual Education Centre, Toronto.

The Native Peoples of North America. Toronto: Moreland-Latchford, 1974. Each filmstrip with cassette and guide, $16.50; series of 6, $85.00.

An insight into the history of the Indians from the first contact with Europeans up to the present.

Nature in Indian Art. 6 frames with tape cassette, 13 minutes, colour. Toronto: Scano Media Incorporated, 1975.

Deals with all aspects of Indian arts and crafts. Painting, wood carving, pottery, jewellery, beadwork, weaving, corn husk masks, and various other arts and crafts are included, showing the patterns of nature that seem to inspire them.

Paul Kane. 34 frames, black-and-white, captions, manual. 205B 0153 111. Montreal: National Film Board, 1953. Distr. Visual Education Centre, Toronto.

Tales from the Treetops. Series of four, 54 frames each, colour. Montreal: International Cinemedia Limited, 1974. $59.00.

Uses the film-collage technique of Rudi Haas to illustrate three stories and to encourage pupils to use this medium. Commentary by Chief Dan George.

Totem Poles of the West Coast. 46 frames, black-and-white, captions, manual. 205B 0153 707. Montreal: National Film Board, 1953. Distr. Visual Education Centre, Toronto.

Slidesets

Huron Indian Village. 3 parts, each 10 slides, colour, 2" x 2", bilingual notes. Montreal: National Film Board, 1969. Distr. Visual Education Centre, Toronto.

Part 1: 505C 0369 012.

These slides illustrate the village, the longhouse, the lookout tree, the ceremonial pole and log, and the sleeping shelter.

Part 2: 505C 0369 013.

These slides show the tobacco patch, the corn field, the corn-grinding shelter and stones, pottery making, the smoke pit, the storage pit, and hide scraping.

Part 3: 505C 0369 014.

These slides show canoe forms and making, the sweat bath, the medicine man's lodge and effigy, three masks, moss and hide drying racks, and the lookout platform.

Indians of Canada: Archival Photos. 10 slides, black-and-white. 505B 0370 001. Montreal: National Film Board, 1970. Distr. Visual Education Centre, Toronto.

Nootka Warrior; Decorating Nootka Hat; North Pacific Coast Whaler; Weaving an Indian Basket; North Pacific Coast Elder with Speaker's Staff; North Pacific Indian Woman; Cowichan Warrior; Assiniboine in Ceremonial Dress; Plains Indian in Everyday Dress; Plains Indian in Hide Clothing.

Indians of Canada: Cultural Areas. 10 slides, colour. 505C 0369 056. Montreal: National Film Board, 1969. Distr. Visual Education Centre, Toronto.

Eastern Woodlands Indian; Eastern Woodland Artefacts; Sub-Arctic Indians; Sub-Arctic Artefacts; Plateau Indians; Plateau Artefacts; Plateau Indians; Plateau Artefacts; North Pacific Coast Indians; North Pacific Coast Artefacts.

Maps

Canada's First People. Illus. 18" x 34", colour. Ottawa: Indian Affairs and Northern Development.

A pictorial map of Canada showing the distribution of the major groups with text and pictures describing different types of canoes, totem poles, and head dresses.

Map of Canada's First People. Publication No. 69, colour, 22" x 34". Toronto: Canadian Association in Support of the Native Peoples.

A picture map to show where the Indians and Inuit lived before the coming of the white man.

Map: Showing Location of Indian Bands with Linguistic Affiliations. Publication No. 68, colour, 32" x 40". Toronto: Canadian Association in Support of the Native Peoples.

A map of Canada distinguishing ten major linguistic Indian groups in as many colours. Notations indicate the original extent and subsequent growth of each linguistic type.

Rom Charts: Pictorial Posters on Indian Handiwork. Text, E.S. Rogers. Each chart: colour, 37" x 49", bilingual leafllet. Toronto: Royal Ontario Museum.

A series of charts prepared by the Royal Ontario Museum to illustrate aspects of Canadian Indian art and atefacts. The charts show: Assiniboine Indians; Indian Musical Instruments; Naskapi Indians; Quillwork; Toys and Games; Wood Cree. All have notes in English, French, and Cree.

Multi-media kits

Indians of Canada. Book, slides, filmstrips, pamphlets, charts. 709C 170 001. Montreal: National Film Board, 1970. Distr. Visual Education Centre, Toronto.

This kit, produced in co-operation with the Royal Ontario Museum, is designed to give life and meaning to the study of Canada's pre-European Indian societies. A 108-page book, *Forgotten Peoples* by E.S. Rogers, compares the cultures of Canada's Indians with other societies throughout the world.

Manowan. Filmstrips, photos, slide sets, charts, maps, artefacts, audiodiscs. 709C 9972 003. Montreal: National Film Board, 1972. Distr. Visual Education Centre, Toronto.

The Indians of Manowan, Quebec, have prepared this material in co-operation with the National Film Board to show the history and present life of their reserve to Canadian school children.

Tawow. Reference cards, study cards, photo cards, filmstrip, cassettes, Indian-Métis quiz, teacher's guide, books. Agincourt, Ont.: The Book Society of Canada.

Developed under the auspices of the Canada Studies Foundation, it is primarily aimed at native and non-native students in the Intermediate Division. In addition to presenting a considerable quantity of factual information, the kit gives students the opportunity to explore their own sense of values.

Sites

Bothwell

The Avenue of Peace

The Avenue of Peace, with cairn and flags and markers, commemorates the years of peace between Canada and the United States.

The Fairfield Museum

The Delaware Indian Village, which originally stood on this site, was established in 1792 by Moravian missionaries. It was destroyed by an invading U.S. army in October 1813. The museum is devoted to the story of the intrepid Moravians, who began their missionary work with the Indians in 1735.

Open all year.
Monday through Saturday: 9 a.m. to 5 p.m.
Sunday: 1.30 p.m. to 7 p.m.

Curator:
Mr. Harvie J. Armstrong
Fairfield Museum
Bothwell, Ontario M0P 1C0

Brantford

Her Majesty's Chapel of the Mohawks

The oldest Protestant church in Ontario, this chapel was built in 1785. The graves of Capt. Joseph Brant and his son, John Brant, are here.

Curator:
Canon J. Zimmerman
184 Mohawk Street
Brantford, Ontario N3S 7G5

Brant Historical Museum

This museum portrays early pioneer life in Brant County. Several displays are devoted to the lives of some of the area's prominent historical figures, including Joseph Brant, Alexander Graham Bell, E. Pauline Johnson, Thomas B. Costain, Judge Hardy, and others. The museum contains four period rooms.

Open all year.
From May through September,
Tuesday to Sunday: 2 p.m. to 5 p.m.
Closed Mondays.
From October through April,
Tuesday, Thursday, and weekends only: 2 p.m. to 5 p.m.
Group tours by appointment.

Curator:
Mr. Richard Pilant
Chairman
Brant Historical Museum
57 Charlotte Street
Brantford, Ontario N3T 2W6

Curve Lake

Whetung's Craft Shop

A large collection of crafts represents the skills of native craftsmen across North America. The shop also has artefacts and displays related to traditional Indian life.

Dryden

Dryden District Museum

This collection is located in the Tourist Bureau adjacent to the "World's Largest Moose". It contains seven display areas, including such exhibits as dinosaur bones, pioneer tools, Indian artefacts, and various household items.

Open all year.
May 15 to September 11,
daily: 9 a.m. to 12 noon, 1 p.m. to 7.30 p.m.
Mid-September to mid-May,
Monday to Friday: 9 a.m. to 12 noon, 1 p.m. to 4.30 p.m.
Closed weekends.

Curator:
Mr. A. R. Wing
Dryden and District Museum
284 Government Street
Dryden, Ontario P8N 2P3

Gananoque

Gananoque Museum
Situated in Gananoque, this collection contains displays of Indian artefacts and pioneer tools, clothes, glass, and china relating to the history of the area.

Open June and September,
Monday through Saturday: 2 p.m. to 5 p.m.
July and August,
Monday through Saturday: 2 p.m. to 5 p.m., 7 p.m. to 9 p.m.
Closed Sundays.

Curator:
Mrs. Ralph Scott
Gananoque Museum
King Street East
Gananoque, Ontario K0H 1R0
(Winter mailing address: P.O. Box 1390, Gananoque, Ontario K0H 1R0)

Keene

Serpent Mounds Provincial Park
This well-laid-out provincial park has displays showing the burial mounds of the Point Peninsula people. A guide is available to describe artefacts and displays.

Kenora

Lake of the Woods Museum
Formerly the local Registry Office, this museum, situated near the main intersection in Kenora, houses a collection of Indian and pioneer artefacts and an extensive mineralogical display.

Open May 1 to June 1,
Monday to Friday: 10 a.m. to 5 p.m.
From June 2 to September 30,
Monday to Saturday: 10 a.m. to 6 p.m.;
Sunday: 1 p.m. to 5 p.m.

Curator:
Joyce Kennedy
Lake of the Woods Museum
Water Street
Kenora, Ontario
(Mailing address: Box 497, Kenora, Ontario P9N 3X5)

Lindsay

Victoria County Historical Society Museum
This museum collection is housed in two buildings. One displays pioneer home furnishings, including a fine display of early Canadian and American glass. The other, a barn, contains agricultural tools and equipment and Indian artefacts.

Open July to Labour Day,
daily: 2 p.m. to 5 p.m.

Curator:
Victoria Country Historical Society Museum
435 Kent Street West
Lindsay, Ontario
(Correspondence to: Mrs. Janet Nowakowski, 47 Bond Street, Lindsay, Ontario K9V 3P9)

London

Longwoods Road Conservation Area
The Indian village Ska-Nah-Doht is a reproduction of a Neutral Indian village as it might have looked about 400 years ago. Classes under the supervision of teachers can visit the site with the permission of the Lower Thames Valley Conservation Authority.

School tours may be arranged through:
Mr. A. Chisholm
Outdoor Education Teacher
London and Middlesex Separate School Board
401 Queen's Avenue
London, Ontario N6B 3K3

Middleport

"Chiefswood"
Located on the Six Nations Reserve, this fine old house was the birthplace of the great Indian poet, E. Pauline Johnson. Located on Highway 54, it is a literary shrine and museum devoted to this internationally-known figure.

Open Victoria Day weekend to Labour Day,
weekdays: 10 a.m. to 5 p.m.;
weekends and holidays: 10 a.m to 6 p.m.
Group tours by appointment.

Curator:
Six Nations Council
c/o Mr. Arthur Anderson
Ohsweken, Ontario N0A 1M0

Midhurst

Simcoe County Museum
Some five miles north of Barrie on Highway 26, this museum is devoted to the story of life in Simcoe County from 5000 B.C. to the present.

Open all year.
July and August,
Monday to Saturday: 9 a.m to 9 p.m.;
Sunday: 1 p.m. to 9 p.m.
September to June,
Monday to Saturday: 9 a.m. to 5 p.m.;
Sunday: 1 p.m. to 5 p.m.
From May through October, nine additional pioneer buildings on the museum grounds are open for viewing.

Curator:
Mr. E. Ross Channen
Director
Simcoe County Museum and Archives
Highway 26
Midhurst, Ontario L0L 1X0
(Mailing address: R.R. #2, Minesing, Ontario L0L 1Y0)

Midland

Sainte-Marie Among the Hurons
This is a reconstruction of the site of Ontario's first European community and the mission headquarters for six of North America's eight French Jesuit martyr saints.

Open Victoria Day weekend to Labour Day,
daily: 10 a.m. to 6 p.m.
Labour Day to Thanksgiving,
daily: 10 a.m. to 5 p.m.
Rest of the year, by appointment for educational field studies.

Curator:
Manager
Sainte-Marie Among the Hurons
Historical Sites Branch
Ministry of Natural Resources
P.O. Box 160
Midland, Ontario L4R 4K8

Napanee

Lennox and Addington Historical Museum
This collection of historical material housed in the County Memorial Building, portrays the early Indian and pioneer life of the region.

Open May 18 to October 14.
Monday to Saturday: 2 p.m. to 5 p.m.
Closed Sunday.
During the rest of the year,
Wednesday and Saturday only: 2 p.m. to 5 p.m.

Curator:
Mrs. William Bell
Lennox and Addington Historical Museum
41 Dundas Street West
Napanee, Ontario
(Mailing address: Box 775, Napanee, Ontario)

Niagara Falls

Lundy's Lane Historical Museum

Located in the former township hall building on Ferry Street, this collection includes Indian artefacts, military materials, pioneer utensils, tools, a children's room, and costumes.

Open May 15 to November 30,
daily: 10 a.m. to 4 p.m.; closed Thursdays.
Groups by appointment from September 30 to November 30.

Curator:
Mrs. E. Lahey
Lundy's Lane Historical Museum
5810 Ferry Street
Niagara Falls, Ontario L2G 1S9

Owen Sound

County of Grey and Owen Sound Museum

The collection is housed in a new building unique in museum design. The displays recount the Indian and pioneer cultures of the community. The museum also includes two log houses furnished according to their respective eras, a 26-foot, birch-bark express canoe, and demonstrations of early period arts.

Open from January to December 15.
July and August,
daily: 9 a.m to 5.30 p.m.;
Tuesday and Thursday to 8.30 p.m.
During the rest of the year,
Tuesday through Sunday, 1 p.m. to 5 p.m.
Closed Mondays.

Curator:
Mr. John J. Lat.den
County of Grey and Owen Sound Museum
975 6th Street East
Owen Sound, Ontario N4K 1G9

Peterborough

Peterborough Petroglyphs

This large display consists of rock carvings on crystalline limestone. The stylized figures represent the mythology of the Algonkians.

Six Nations Reserve

Woodland Indian Cultural-Education Centre

Established to provide the public with a more informative centre where they can research in the library, study slides, films, and tapes in the audio-visual department, and view authentic artefacts in the museum. It is located within the city limits of Brantford, one-quarter mile north of the historic Mohawk Chapel.

Open all year.
Monday, Tuesday, Wednesday, and Friday: 9 a.m. to 4 p.m.
Thursday: 9 a.m. to 7 p.m.;
Saturday and Sunday: 10 a.m. to 5 p.m.

Curator:
Mrs. Judy Harris
P.O. Box 1506
Brantford, Ontario N3T 5V6

Southampton

Bruce County Museum

An extensive collection of historical materials about Bruce County housed in the old public school.

Open May through October,
daily: 2 p.m. to 5 p.m.
July and August,
Monday through Saturday: 10.30 a.m. to 5 p.m.,
Sunday: 1.30 p.m. to 5 p.m.

Curators:
Mr. and Mrs. Kenneth Goar
Bruce County Museum
Victoria Street
Southampton, Ontario N0H 2L0
(For school appointments, telephone (519) 797-3644.)

Thunder Bay

Thunder Bay Historical Society Museum

This museum contains a collection of Indian artefacts, pioneer, marine, and military material, and a series of photographs, documents, and maps.

Open all year.
July 1 to September 1,
daily: 10 a.m. to 5 p.m.
September to June,
Tuesday to Friday: 1 p.m. to 5 p.m.;
Saturday: 10 a.m. to 4 p.m.
Closed Sunday and Monday.

Curator:
Mr. Gerrie Noble
Thunder Bay Historical Society Museum
210 May Street South
Thunder Bay, Ontario P7E 1B5

Toronto

Royal Ontario Museum

The museum contains an excellent collection of arts and crafts of the native peoples of Canada. Cultural groups whose works can be viewed include:

West Coast peoples; Woodland and Iroquois peoples; Sub-Arctic peoples; the Inuit; and other native peoples of the Western Hemisphere.

Open all year.
Monday: 10 a.m. to 5 p.m.;
Tuesday through Saturday, 10 a.m. to 9 p.m.;
Sunday: 1 p.m. to 9 p.m.
Closed Christmas and New Year's days.
Free gallery tours weekdays at noon and 2 p.m.
Visits conducted by museum teaching staff,
Monday: 1 p.m. to 3.30 p.m.
Tuesday to Friday: 9 a.m. to 11.30 a.m. and 1 p.m. to 3.30 p.m.
Visits conducted by school teachers,
Monday: 10 a.m. to 1 p.m.
Tuesday to Friday: 11.30 a.m. to 1 p.m.;
Monday to Sunday: 2.30 p.m. to 6 p.m.

All classes must be pre-booked with the Education Department. Applications are accepted by mail only and should be received at least one month in advance. Application forms for visits can be obtained from the school principal or board office.

Curator:
The Education Department
Royal Ontario Museum
100 Queen's Park Crescent
Toronto, Ontario M5S 2C6

Windsor

Hiram Walker Historical Museum
This fine old house was built by Colonel François Baby shortly before the War of 1812. During that conflict it was used as the headquarters of General William Hull, commander of the invading U.S. forces. The displays are devoted to the Indian and pioneer European heritage of the Windsor area.

Open January 2 to December 15.
Tuesday to Saturday: 9 a.m. to 5 p.m.;
Sunday: 2 p.m. to 5 p.m.
Closed Mondays.

Curator:
Mr. R. Alan Douglas
Hiram Walker Historical Museum
254 Pitt Street West
Windsor, Ontario N9A 5L5

Native Organizations

Association of Iroquois and Allied Indians
R.R. # 3
Wallaceburg, Ontario N8A 4K9

Coraid Inc.
P.O. Box 636
Orillia, Ontario L3V 6K5

Grand Council Treaty # 3
37 Main Street South
Kenora, Ontario P9N 1S8

Grand Council Treaty # 9
261 Third Avenue
Timmins, Ontario P4N 1E2

Ontario Federation of Indian Friendship Centres
234 Eglinton Avenue East, Suite 203
Toronto, Ontario M4P 1K5

Ontario Reserves Association
c/o Six Nations Council
Ohsweken, Ontario N0A 1M0

Ontario Métis and Non-Status Indian Association
5300 Yonge Street
Willowdale, Ontario M2N 5R2

Ontario Native Women's Association
401 North Cumberland Street
Thunder Bay, Ontario P7A 4P7

Union of Ontario Indians
3028 Danforth Avenue, 2nd Floor
Toronto, Ontario M4C 1N2

Friendship Centres

Hamilton Regional Friendship Centre
35 Catherine Street South
Hamilton, Ontario

Indian Eskimo Friendship Centre
70A Larch Street
Sudbury, Ontario T3E 1B9

N'Amerind Friendship Centre
184 York Street
London, Ontario N6A 2S7

Native Canadian Centre
16 Spadina Road
Toronto, Ontario M5R 2S7

Ne'chee Friendship Centre
41 Matheson Street South
P.O. Box 241
Kenora, Ontario P9N 3X3

North Bay Friendship Centre
810 Cassells Street
North Bay, Ontario P1B 4A6

Odawa Native Friendship Centre
180 Waller Street
Ottawa, Ontario K1N 6N5

Parry Sound Friendship Centre
42 Gibson Street
Parry Sound, Ontario P2A 1W9

Red Lake Friendship Centre
P.O. Box 244
Red Lake, Ontario P0V 2M0

St. Catharines Friendship Centre
219 Church Street
St. Catharines, Ontario

Sault Ste. Marie Friendship Centre
29 Wellington Avenue East
Sault Ste. Marie, Ontario

Sioux Lookout Fellowship and Communications
56 Front Street
P.O. Box 1147
General Delivery
Sioux Lookout, Ontario P6A 5N7

Thunder Bay Friendship Centre
401 N. Cumberland Street
Thunder Bay, Ontario P7A 4P7

Thunderbird Friendship Centre
P.O. Box 430
Geraldton, Ontario P0T 1M0

United Native Friendship Centre
P.O. Box 752
Fort Frances, Ontario P9A 3N1

Resource Centres

At the present time, there is no central clearinghouse in Canada for research on or on behalf of native people.

Some, but not all, of the new native cultural/education centres are concerned with public education of the non-native community through collaboration with schools, universities and community groups.

The following centres can be contacted for library information services and native resource personnel.

Canadian Association in Support of the Native Peoples
Library Information Centre
16 Spadina Road
Toronto, Ontario M5R 2S7

Indian Education Resources Centre
Brock Hall, Room 106
University of British Columbia
Vancouver, British Columbia V6T 1W5

Indian and Northern Curriculum Resource Centre
Education Building, Room 3097
University of Saskatchewan
Saskatoon, Saskatchewan S7K 1V4

Native Peoples Resource Centre
Westminster College Annex
1467 Richmond Street
London, Ontario N6G 2M2

North American Indian Travelling College
R.R. #3
Cornwall Island, Ontario K6H 5R7

Ojibway-Cree Resource Centre
252 Third Avenue
Timmins, Ontario P4N 1A2

Ojibway Cultural Foundation
West Bay Reserve
Excelsior P.O.
Manitoulin Island, Ontario

Woodland Indian Cultural-Education Centre
P.O. Box 1506
Brantford, Ontario N3T 5V6

Publishers/Media Producers

Bell Books
206 7th Avenue, South West, Suite 612
Calgary, Alberta T2P 0W7

The Book Society of Canada
P.O. Box 200
Agincourt, Ontario M1S 3B6
(416) 293-4175/6/7/8

Burns & MacEachern Ltd.
62 Railside Road
Don Mills, Ontario M3A 1A6
(416) 447-5131

Canadian Association in Support of the Native Peoples
Library and Information Centre
16 Spadina Road
Toronto, Ontario M5R 2S7
(416) 964-0169

Canadian Film-Makers Distribution Centre
406 Jarvis Street
Toronto, Ontario M5B 2E2
(416) 921-4121

Canadian Government Publications
Department of Supply and Services
270 Albert St.
Ottawa, Ontario K1A 0S9

Canfilm Media
2450 Victoria Park Avenue
Willowdale, Ontario M2J 4A2
(416) 491-3000

Canyon Records
4143 North 16th Street
Phoenix, Arizona 85016

Clarke, Irwin & Co. Ltd.
791 St. Clair Avenue West
Toronto, Ontario M6C 1B8
(416) 654-3211

Coles Publishing Co. Ltd.
90 Ronson Drive
Rexdale, Ontario M9W 1C1
(416) 249-9121

Collier-Macmillan (Canada) Ltd.
1125b Leslie Street
Don Mills, Ontario M3C 2K3
(416) 621-2440

Copp Clark Ltd.
517 Wellington Street West
Toronto, Ontario M5V 1E9
(416) 366-4911

Crawley Films
409 King Street West
Toronto, Ontario M5V 1K4
(416) 366-0771

David McKay & Co./Musson Book Co.
30 Lesmill Road
Don Mills, Ontario M3B 2T6
(416) 445-3333

J. M. Dent & Sons (Canada) Ltd.
100 Scarsdale Road
Don Mills, Ontario M3B 2R8
(416) 447-7221

Department of Indian Affairs and Northern Development
Education Branch
400 Laurier Avenue West
Ottawa, Ontario K1A 0H4
(613) 992-5483

Department of Indian Affairs and Northern Development
Information Services
400 Laurier Avenue West, Room 304
Ottawa, Ontario K1A 0H4
(613) 992-2932

Dover Publications
180 Varick Street
New York, N.Y. 10014
(212) 255-3755

Educational Film Distributors Ltd.
285 Lesmill Road
Don Mills, Ontario M3B 2V1
(416) 447-9181/2/3

E.T.H.O.S.
2250 Midland Avenue, Unit # 9
Scarborough, Ontario M1P 3E6
(416) 291-2680

Encyclopaedia Britannica
Publications Ltd.
151 Bloor Street West
Toronto, Ontario M5S 1S4
(416) 925-9531

Fitzhenry & Whiteside Ltd.
150 Lesmill Road
Don Mills, Ontario M3B 2T5
(416) 449-0030

Folkways Records,
43 West 61st Street
New York, N.Y. 10023
(212) 586-7260

Gage Educational Publishing Ltd.
164 Commander Boulevard
Scarborough, Ontario M1S 3C8
(416) 293-8141

General Publishing Co. Ltd./Musson
Book Co.
30 Lesmill Road
Don Mills, Ontario M3B 2T6
(416) 445-3333

George J. McLeod Ltd.
73 Bathurst Street
Toronto, Ontario M5V 2P8
(416) 368-4621

Ginn & Co.
3771 Victoria Park Avenue
Scarborough, Ontario M1W 2P9
(416) 497-4600

Gray's Publishing Co.
Box 2160
Sidney, British Columbia V8L 3S6
(604) 656-4454

Griffin House
461 King Street West
Toronto, Ontario M5V 1K8
(416) 366-5461

Hamlyn Publishing Group
(Canada) Ltd.
850 York Mills Road
Don Mills, Ontario M3B 3A7
(416) 445-7850

Hancock House Ltd.
3215 Island View Road
Saanichton, British Columbia
(604) 652-1502

Harper & Row, Publishers
10 East 53rd Street
New York, N.Y. 10022
(212) 593-7000

Harvest House Ltd.
Orders:
Belford Book Distributing Co.
11 Boulton Avenue
Toronto, Ontario M4M 2J4
(416) 463-5981

Henning Jacobsen Productions Ltd.
22 Front Street West
Toronto, Ontario M5J 1N6
(416) 363-2561

Highway Book Shop
Cobalt, Ontario P0J 1C0
(705) 679-8375

Holt, Rinehart and Winston
(Canada) Ltd.
55 Horner Avenue
Toronto, Ontario M8Z 4X6
(416) 255-4491

Hurtig Publishers
10560 105th Street
Edmonton, Alberta T5H 2W7
(403) 426-2359

Indian & Northern Curriculum
Resources Centre
College of Education
University of Saskatchewan
Saskatoon, Saskatchewan S7N 0W0
(306) 343-3139

International Cinemedia
245 Victoria Avenue, Suite 601
Montreal, Quebec H3Z 2M6
(514) 933-4201

James Lorimer & Co.
35 Britain Street
Toronto, Ontario M5A 3V8
(416) 363-8529

Knopf Publishers
Random House of Canada Ltd.
5390 Ambler Drive
Mississauga, Ontario L4W 1Y7
(416) 624-0672

Little, Brown (Canada) Ltd.
25 Hollinger Road
Toronto, Ontario M4B 3G2
(416) 751-4520

Longman (Canada) Ltd.
55 Barber Greene Road
Don Mills, Ontario M3C 2A1
(416) 444-7331

Macmillan Company of Canada
70 Bond Street
Toronto, Ontario M5B 1X3
(416) 362-7651

Manitoba Indian Brotherhood
191 Lombard Avenue, Suite 604
Winnipeg, Manitoba R3B 0X1
(204) 944-8245

Manitoba Métis Federation Press
301-374 Donald Street
Winnipeg, Manitoba R3B 2J2
(204) 942-2565

Marlin Motion Pictures Ltd.
47 Lakeshore Road
Port Credit, Ontario
(416) 278-2921

McGraw Hill Ryerson Ltd.
330 Progress Avenue
Scarborough, Ontario M1P 2Z5
(416) 292-1911

McClelland & Stewart Ltd.
25 Hollinger Road
Toronto, Ontario M4B 3G2
(416) 751-4520

Moreland-Latchford Productions Ltd.
299 Queen Street West
Toronto, Ontario M5V 1Z9
(416) 362-4093

National Film Board of Canada
1 Lombard Street
Toronto, Ontario M5C 1L9
(416) 369-4093

Natural History Press
Doubleday (Canada) Ltd.
105 Bond Street
Toronto, Ontario M5B 1Y3
(416) 366-6224/5

National Indian Brotherhood
102 Bank Street
Ottawa, Ontario K1P 5N4

New Press
30 Lesmill Road
Don Mills, Ontario M3B 2T6
(416) 445-3333

Northumberland & Newcastle
Board of Education
P.O. Box 59
Roseneath, Ontario K0K 2X0
(416) 352-2161

Ontario Educational Communications
Authority
2180 Yonge Street
Toronto, Ontario M4S 2C1
(416) 484-2600

Ontario Secondary School Teachers'
Federation
60 Mobile Drive
Toronto, Ontario M4A 2P3
(416) 751-8300

Ontario Teachers Federation
1260 Bay Street
Toronto, Ontario M5R 2B7
(416) 966-3424

Oxford University Press
70 Wynford Drive
Don Mills, Ontario M3C 1J9
(416) 429-2941

Paperjacks
25 Torbay Road
Markham, Ontario L3R 1H1
(416) 445-2230

Peter Martin Associates Ltd.
35 Britain Street
Toronto, Ontario M5A 1R7
(416) 363-2071

Praeger Publishers, Inc.
111 Fourth Avenue
New York, N.Y. 10003
(212) 254-4100

Prentice-Hall of Canada Ltd.
1870 Birchmount Road
Scarborough, Ontario M1P 2J7
(416) 293-3621

Henry Regnery Co.
114 West Illinois Street
Chicago, Illinois 60610
(312) 527-3300

Royal Ontario Museum
100 Queen's Park Crescent
Toronto, Ontario M5S 2C6
(416) 928-3692

Saskatchewan Indian Cultural College
1402 Quebec Avenue
Saskatoon, Saskatchewan S7K 1V4
(306) 244-1146

Scano-Media, Inc.
P.O. Box 373
Station "A"
Toronto, Ontario M5W 1C2
(416) 363-7800

Scholastic Book Services
Division of Scholastic Magazines
50 West 44th Street
New York, N.Y. 10036
(212) 867-7700

Scholastic Book Services
123 Newkirk Road
Richmond Hill, Ontario L4C 3G5
(416) 889-0330

Scholastic Tab Publications Ltd.
123 Newkirk Road
Richmond Hill, Ontario L4C 3G5
(416) 889-0330

Syracuse University Press
Burns and MacEachern Ltd.
62 Railside Road
Don Mills, Ontario M3A 1A6
(416) 447-5131

Talon Books Ltd.
201-1019 East Cordova
Vancouver, British Columbia V6A 1M8
(604) 255-5915

Thomas Nelson & Sons Ltd.
81 Curlew Drive
Don Mills, Ontario M3A 2R1
(416) 444-7315

Tundra Books of Montreal
1374 Sherbrooke Street West, Suite 17
Montreal, Quebec H3B 1J6
(514) 932-5434

University of British Columbia Press
2075 Wesbrook Place
Vancouver, British Columbia V6T 1W5
(604) 228-3259

University of Chicago Press
5801 Ellis Avenue
Chicago, Illinois 60637
(312) 753-1234

University of Nebraska Press
901 North 17 Street
Lincoln, Nebraska 68508
(402) 472-3581

University of Toronto Press
5201 Dufferin Street
Downsview, Ontario M3H 5T8
(416) 667-7757

Van Nostrand Reinhold Ltd.
1410 Birchmount Road
Scarborough, Ontario M1P 2E7
(416) 751-2800

Visual Education Centre
115 Berkeley Street
Toronto, Ontario M5A 2W8
(416) 363-4436